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ABSTRACT

This annotated bibliography comprises books and articles on Southeast Asian refugee youth. It is divided into the following cross-referenced sections: (1) Adaptation and Acculturation; (2) Education; (3) Physical and Mental Health; (4) Unaccompanied Minors and Amerasian Youth; (5) Courtship and Marriage; (6) General Topics; (7) Journalism; and (8) Bibliographies. Some of the annotations are derived from abstracts included in several online data bases; others were abstracted specifically for this project. An author index is appended. (BJV)

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# Southeast Asian Refugee Youth: An Annotated Bibliography

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*Southeast Asian Refugee Studies*

**Occasional Papers**

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**Number Six**
**Compiled by**
**Ruth E. Hammond and**
**Glenn L. Hendricks**

# SOUTHEAST ASIAN REFUGEE YOUTH

# AN ANNOTATED BIBLIOGRAPHY

compiled by

Ruth E. Hammond

and

Glenn L. Hendricks

Southeast Asian Refugee Studies

Occasional Papers

Number Six

Southeast Asian Refugee Studies Project, Center for Urban and Regional Affairs
University of Minnesota, Minneapolis, Minnesota

1988

SOUTHEAST ASIAN REFUGEE STUDIES

Occasional Papers

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## INTRODUCTION

Whenever long-term prospects of adult Southeast Asian refugees living in the United States are discussed, it is almost always indicated that the lives of their children will be different--usually meaning, of course, better. Generally it is assumed that the younger generation will attain a higher social and economic status than that of their parents. They will have started in the American educational system at a younger age, have had more time to learn English, and will be Americanized as they grow up. Youth who are refugees may have spent little time in their native countries and may have neither the understanding nor appreciation of their native culture that might inhibit them from adopting American values. Opportunities for higher education and occupational success are likely to be greater than those opportunities available to their parents.

Those who view Southeast Asian refugee youth as being completely Americanized, with no ties to their native culture, are overestimating the power of society over family. Families usually play a central role in the socialization of their children and the ultimate values the child will hold as an adult. In reality the selection of what is to be kept or rejected from what a child learns from the family depends upon a number of highly idiosyncratic circumstances. Youth may have few vivid memories of how their ethnic group lived in their native land, but they are reared by parents who do. Their parents' perceptions of American society are colored by their memories of the traditional values held in their native country. The youth have the choice of accepting or rejecting these values, often without fully understanding the role these values played in a different social and economic climate in a different part of the world. Individual responsibility as opposed to collective responsibility to the family or kin group is but one example of a disjunction betweeen old and new. Many of the studies and commentaries referred to in this bibliography are in one way or another implicitly or explicitly centered on aspects of this issue.

When we at the Southeast Asian Refugee Studies Project began compiling the literature written on Southeast Asian refugee youth in late 1986, relatively few studies had been done specifically about refugee youth. We did, however, find numerous studies that dealt in part with the question of youth, and others that dealt with one aspect of being a refugee youth, such as the educational progress of high school students or the adjustment problems of unaccompanied minors. It is our hope that this bibliography will help scholars to do further research in the area of Southeast Asian refugee youth. We also hope that this bibliography will be of assistance to those who work with refugee youth and hope for a broader understanding of their cultural background, intergenerational conflicts, aspirations, and adjustment problems.

In addition to relying on databases and other bibliographies, the compiler read more than half of the works listed here and wrote abstracts for them. These are identified by "(SARS abstract)". The SARS abstracts concentrate on the part of the publication that is relevant to Southeast Asian refugee youth, giving only a brief summary of the remainder of the contents. This is in no way meant to diminish the broader intent of these publications. The abstracts concentrate on the concrete information recorded about youth rather than the theoretical frameworks or study methods in order to make a reading of this bibliography informative to scholars and nonscholars alike. It is hoped that readers will be able to attain a general knowledge about refugee youth by skimming this bibliography, even if they are unable to read every work cited in whole.

*Southeast Asian Refugee Youth: An Annotated Bibliography* is divided into eight sections. Overlap among these sections is reflected by cross-referencing.

The first section, **Adaptation and Acculturation**, contains references to publications that assist Southeast Asian refugee youth in the process of acculturation and those that

describe studies on the adaptation of refugee youth. Included in this section are three studies conducted in 1986-87 in Minneapolis-St. Paul, Minnesota; Philadelphia, Pennsylvania; and San Diego, California, for the federal Office of Refugee Resettlement. (See 1.001, 1.025, and 1.028.)

The second section, **Education**, includes articles of several types: those explaining the educational system in the refugee youth's native countries; those informing teachers and administrators of what to expect from refugee students and how best to help them adapt to the American educational system; those in which refugee students evaluate their educational experiences in the United States; and those which evaluate the progress of refugee students.

The third section, **Physical and Mental Health**, includes articles evaluating the physical and mental health problems experienced by refugee youth, and the implications of these problems for health professionals.

The fourth section, **Unaccompanied Minors and Amerasian Youth**, includes articles that explain the ambiguous status of unaccompanied minors, the experiences of Amerasian children in Vietnam, and the adjustment problems faced by both groups in the United States.

The fifth section, **Courtship and Marriage**, includes works that review the courtship and marriage practices of the Hmong, Lao, Khmer, and Vietnamese. Publications include information on traditional rites; cultural conflicts that occur because of the differences between the American concept of dating and marriage, and the Southeast Asian ethnic groups' concept of the same; and implications of traditional sex roles for young men and women.

The sixth section, **General Topics**, includes articles that give an overview of cultural information on the Southeast Asian refugee groups, as well as articles on such topics as family structure, concepts of play, the maturation of youth, the youth's role as interpreters for their parents, the repercussions of the war on youth, and racially motivated incidents directed against refugee youth.

The seventh section, **Journalism**, includes newspaper and magazine articles and editorials which discuss the status of refugee youth in the United States. Because the Southeast Asian Refugee Studies Project has a clipping service for Minnesota newspapers only, 21 of the 39 references are to Minnesota periodicals.

The eighth and final section, **Bibliographies**, includes bibliographies specifically dealing with refugee youth and children, and more general bibliographies that include citations on refugee youth. Most of the bibliographies listed here were referred to during the preparation of this bibliography.

Ruth Hammond,
Compiler

Glenn L. Hendricks,
Project Director

## ACKNOWLEDGMENTS

Work on this bibliography was begun in conjunction with research for *A Study of Southeast Asian Refugee Youth in the Twin Cities of Minneapolis and St. Paul, Minnesota.* The Southeast Asian Refugee Studies Project prepared this research report for the Office of Refugee Resettlement, Family Support Administration, U.S. Department of Health and Human Services, under Contract #660-86-0216. Co-principal investigators for the project were Drs. Glenn L. Hendricks and Michael Baizerman.

Dr. Hendricks initiated work on *Southeast Asian Youth: An Annotated Bibliography* to meet the requirements of the research project and to enhance the researchers' background knowledge on Southeast Asian youth. The original entries were made by examining one by one some 2,000 papers and books in the Southeast Asian Refugee Studies Project's reference collection. Margaret R. Wolfe, librarian at the Center for Urban and Regional Affairs, greatly expanded the scope of the bibliography by doing computer searches of the following databases:

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| PsycINFO: | These citations are reprinted with permission (fee paid) of the American Psychological Association, publisher of *Psychological Abstracts* and the *PsycINFO Database* (Copyright (c) 1967-1987 by the American Psychological Association) and may not be reproduced without its prior permission. The 21 citations are identified in the text by "(c) APA." Further information may be obtained by addressing requests to PsycINFO, American Psychological Association, 1200 Seventeenth Street, N.W., Washington, D.C. 20036. |

Special thanks are owed to Carolyn L. Williams, the author of *An Annotated Bibliography on Refugee Mental Health*, and her assistants at the Refugee Assistance Program: Mental Health--Technical Assistance Center (TAC), University of Minnesota. (See citation 8.024.) The organization of her bibliography was used as a model for our own.

Many of the citations in this bibliography on youth, especially those in the section on Physical and Mental Health, appeared first in *An Annotated Bibliography on Refugee Mental Health*. Researchers at TAC conducted database searches beyond those conducted for this bibliography. Abstracts written by the TAC research staff are identified with the notation "TAC abstract." In addition to the PsycINFO abstracts, the following databases are sources for citations first published in *An Annotated Bibliography on Refugee Mental Health* and now in this bibliography on youth.

| | |
|---|---|
| MEDLINE: | Medical Literature Analysis and Retrieval System Online [Data base]. Bethesda, MD: National Library of Medicine, (1966-1987). |
| POPLINE: | (POPulation Information onLINE) is the database maintained by the Population Information Program at The Johns Hopkins University, the Center for Population and Family Health at Columbia University, Population Index at Princeton University, and the Carolina Population Center at the University of North Carolina at Chapel Hill. POPLINE is available through MEDLARS at the U.S. National Library of Medicine and is funded primarily by the U.S. Agency for International Development and also by the National Institute of Child Health and Human Development. |
| SOCIAL WORK ABSTRACTS: | Citation 6.007 was reprinted (fee paid) with permission from Social Work Research & Abstracts, Vol. 21, No. 1 (Spring 1985). Copyright 1985, National Association of Social Workers, Inc. |
| SOCIOLOGICAL ABSTRACTS: | Citation 1.002 was reprinted with permission of Sociological Abstracts, Inc., and may not be reprinted without its prior permission. |

These are additional sources for the citations drawn from *An Annotated Bibliography on Refugee Mental Health.*

| | |
|---|---|
| NIMH: | Abstracts were reprinted from the following source: Silver, B.J., and J. Chui. 1985. *Mental Health Issues: Indochinese Refugees, An Annotated Bibliography.* Department of Health and Human Services Publication No. ADM 85-1404. Washington, D.C.: U.S. Government Printing Office. These citations were produced by the government and are in the public domain. |
| TAC: | Abstracts were written by the staff at the Refugee Assistance Program: Mental Health--Technical Assistance Center, University of Minnesota. |

Nearly all the bibliographies listed in the bibliography section of this work were reviewed to find citations. A few of these bibliographies were especially helpful, and citations with abstracts were drawn from them.

CEEDE: Abstracts were reprinted from the annotated bibliography in the back of the following publication: Nguyen, Liem Thanh, and Alan B. Henkin. 1981. "Vietnamese Refugee Students: Legacies of an Educational Past." Pamphlet. Iowa City, Iowa: Center for Educational Experimentation, Development and Evaluation, College of Education, University of Iowa. (See citation 2.085.) Permission to reprint the abstracts was granted by Lawrence M. Stolurow, director of CEEDE and the principal investigator for the project in which the materials were developed.

Cambodian Bibliography: Abstracts were reprinted from the following publication: Marston, John, compiler. 1987. *An Annotated Bibliography of Cambodia and Cambodian Refugees.* Southeast Asian Refugee Studies Occasional Papers Number Five. Minneapolis: Southeast Asian Refugee Studies Project, Center for Urban and Regional Affairs, University of Minnesota. (See citation 8.008.)

Hmong Bibliography: Citation 6.029 was reprinted from the following source: Smith, J. Christina, compiler. 1987. *The Hmong: An Annotated Bibliography, 1983-1987.* Unpublished master's project. San Jose: San Jose State University. (See citation 8.018.)

NIUCSEAS: These citations were reprinted from the following source: Ashmun, Lawrence F., compiler. 1983. *Resettlement of Indochinese Refugees in the United States: A Selective and Annotated Bibliography.* Monograph Series on Southeast Asia, Occasional Paper No. 10. DeKalb, Ill.: Northern Illinois University, Center for Southeast Asian Studies. (See citation 8.002.) Permission to reprint the abstracts was granted by Center Director Michael Aung-Thwin.

ORR: These citations were reprinted from the following source: Office of Refugee Resettlement. 1981. *Refugee Resettlement in the United States: An Annotated Bibliography on the Adjustment of Cuban, Soviet, and Southeast Asian Refugees.* Washington, D.C.: Office of Refugee Resettlement, U.S. Department of Health and Human Services. (See citation 8.011.) These citations were produced by the government and are in the public domain.

Refugee Abstracts: Citations were reprinted from the following quarterly periodical: Refugee Documentation Centre (renamed in 1987 the Centre for Documentation on Refugees). 1982-7. *Refugee Abstracts* 1-6. Edited by Mark Braham, 1982-85, and Hans Thoolen, 1986-87. Geneva, Switzerland: Refugee Documentation Centre. United Nations High Commissioner for Refugees. Permission to reprint was granted by Hans Thoolen, chief of the Centre for Documentation on Refugees. British spellings in these abstracts were retained; French abstracts were translated into English.

The compiler is most grateful to the compilers and project directors of all the above publications and databases for their generosity in allowing us to reprint their work. The availability of their works saved me from many additional hours of labor.

I am also grateful for the guidance and help received from other members of the staff of the Southeast Asian Refugee Studies Project (SARS) and the Center for Urban and Regional Affairs (CURA). Margaret R. Wolfe, CURA librarian, did a considerable amount of work on the bibliography. Besides doing the computer database searches, she trained the compiler in how to use the necessary computer programs; gave advice on style, methods, and form; and solved many of the problems encountered along the way. Chris McKee performed the painstaking task of proofreading the entire book, thereby sparing us the embarrassment of a number of errors. Louise Duncan helped us choose the format for the bibliography, and it is she who entered corrections and laid out the pages. She also prepared the author index. Dr. Bruce Downing, editor of this series of SARS occasional papers, also reviewed the book and offered suggestions for improvements.

Zhu Yao read parts of a book in Chinese and described the contents to us. Sylvianne Downing and Dr. Charles Johnson gave advice on translations from French.

Thanks also go to SARS undergraduate research assistants Lopao Vang and Vang Yang for help with finding materials in the library, and to Mayling Joe, Laura Santos Dawis, and Mark Vesley for secretarial support.

Ruth Hammond

## USER'S GUIDE

Copies of references for which order numbers are listed can be ordered from the following sources:

| | |
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| Dissertation Abstracts: | Dissertations can be ordered from University Microfilms International, Customer Service, P.O. Box 1764, Ann Arbor, MI 48106; phone 1-800-521-0600, ext. 451. |
| ERIC abstracts: | ERIC materials with order numbers beginning with ED can be ordered from ERIC Document Reproduction Service, 3900 Wheeler Ave., Alexandria, VA 22304-5110. The toll-free phone number is 1-800-227-3742. |
| NCBE materials: | These materials are available from the National Clearinghouse for Bilingual Education, 11501 Georgia Ave., Suite 102, Wheaton, MD 20902. The toll-free phone number is 1-800-647-0123. |

Materials which were obtained from University of Minnesota libraries or from other university libraries through interlibrary loan are identified by library name and call number.

## 1. ADAPTATION AND ACCULTURATION

1.001

**Baizerman, Michael, Glenn Hendricks, Ruth Hammond, Norah Neale, and Phuc Nguyen**

1987 *A Study of Southeast Asian Refugee Youth in the Twin Cities of Minneapolis and St. Paul, Minnesota.* Report prepared for the Office of Refugee Resettlement, Family Support Administration, U.S. Department of Health and Human Services, by the Southeast Asian Refugee Studies Project, Center for Urban and Regional Affairs, University of Minnesota. Washington, D.C.: Government Printing Office. (75 pp.)

This report on the educational and occupational aspirations of Southeast Asian refugee youth found distinct differences among the four cultural groups under study. Youth were asked to evaluate the story of a moderately successful youth of their own ethnic group, and to compare the life of the fictional youth to their own expectations for themselves. Overall, the Vietnamese youth presented idealized American aspirations for education and occupation. Vietnamese adolescents focus on schoolwork during class and at home, laboring under the belief that the individual can determine his own future and the route to success is hard work. The Khmer did not show as much confidence in their ability to attain a higher education as the Vietnamese and were less aware of the opportunities that might be open to them. Their aspirations were mainly in jobs that required vocational training. The Lao youth expressed the desire to have their own home in the suburbs and generally saw vocational training and a job in the trades as the means to achieve this goal. Some Lao considered military service as an alternative method to get job training. The Hmong who were from families of former military and village leaders expressed high goals for themselves, including college education for most boys. College was seldom considered an option for girls, however. Early marriage, large family size, high rates of welfare dependency among their parents, and alienation may make it difficult for many Hmong youth to escape the cycle of poverty that has entrapped their parents. (SARS abstract)

1.002

**Benjamin, R., T.T. Van, and M.E. Benjamin**

1983 "Alienation among Vietnamese Students in the United States." *Free Inquiry in Creative Sociology* 11: 32-34.

A large number of Vietnamese refugees have entered the United States in recent years; it seems probable that many experience alienation in their new surroundings. This possibility is examined through questionnaire data from 150 Vietnamese high school and college students residing in four regions. Findings include that: a high level of alienation is apparent, especially among males; urban versus rural origin in Vietnam does not affect alienation; alienation decreases with length of stay; and, for males, alienation is highest for those living in foster homes and lowest for those living independently. (This material is reprinted with the permission of Sociological Abstracts, Inc., and may not be reprinted without its prior permission.)

## 1. ADAPTATION AND ACCULTURATION

1.003
**Boosey, Anne, et al.**
1976 "A Comparative Study of Relocated Vietnamese in Rural and Urban Arkansas." Class project for Sociology-Independent Study 4390, University of Arkansas. (70 pp.)

Twenty-three Vietnamese families in Little Rock and twelve in Grannis were interviewed to investigate and compare the variables associated with the acculturation of rural and urban refugees. Since the majority of the families in Grannis did not speak English, three Vietnamese interpreters assisted with the interviews. Information was obtained on the families' characteristics, housing accommodations, adjustment to the area and neighborhood, attitudes toward childbearing, membership in clubs and associations, employment, adjustment to American society, language, and religion. A comparison of the patterns of acculturation/assimilation was made by testing whether any significant differences were found in the acculturation/assimilation of urban and rural refugees, of young and old refugees, of male and female refugees, and of the better educated and those with less education. Findings included: the ability to speak English, the desire to become American citizens, and the ability to drive a car were among the factors assisting the acculturation/assimilation process of these refugees; contact with American friends and the desire to learn American ways of life were important factors which helped the Vietnamese in Little Rock adjust to living in America; adequate employment and income aided the acculturation/assimilation process; the lack of English-speaking ability, the desire to return to Vietnam, and the lack of a good education and of adequate employment hindered the acculturation process. (ERIC abstract; Order No. ED-142 343)

1.004
**Bruno, Ellen**
1984 *Acculturation Difficulties of the Khmer in New York City.* New York: The Cambodian Women's Program, American Friends Service Committee.

This report evaluates the problems faced by Cambodians in New York City. In addressing the concerns of youth, the author points out that Khmer children may miss school to accompany their parents as interpreters. Living in a degraded social environment, they adopt the values of the surrounding community without distinguishing between what is good and bad. The author observes a breakdown in sexual mores and a rejection of all that is Khmer. (SARS abstract)

1.005
**Carpio, B.**
1980 "The Adolescent Immigrant." *The Canadian Nurse* 77 (3): 27-31.

The author discusses the unique problems associated with being both an adolescent and a refugee, focusing on the increased number of subgroups influencing these individuals (new culture, peer group, old culture, family). She then examines the implications for nurses, particularly school health nurses. (TAC abstract)

1.006
**Castro, Nadiya Abweh**
1983 *Cultural Change and the Process of Adjustment: A Study of the Adjustment of Vietnamese Refugee Children Who Attend the Public Schools.* Ph.D. dissertation, Arizona State University, Tempe, Ariz. Ann Arbor, Mich.: University Microfilms International. (138 pp.)

This project was designed and carried out to determine the assimilative progress of a sample group of 90 Vietnamese children, ages 8 to 12, who arrived in the United States during 1975-77. The children were interviewed and asked to complete questionnaires dealing with 38 items that measured 7 adjustment indicators as follows: (1) feelings of alienation, (2) motivation to participate in the American way of life, (3) self-image and general perception of Americans, (4) levels of interpersonal relations with American children, (5) national identification, (6) length of time in public schools, and (7) degree of English language spoken.

Results of the project indicate that children adjust holistically rather than analytically, and that their relationships with American children are less inhibited than relationships between adult immigrants and Americans. Feelings of alienation fade during the assimilation process. Self-image becomes more positive and is related to the child's perception of Americans. Development of English language skills affects positively other acculturation factors and the sense of identity with Americans. Interpersonal relationships with American children increase with length of time in school and the development of English language skills. (Dissertation Abstracts; Order No. DA83-15789)

1.007
**Center for Applied Linguistics**
1981 "Young Adults in America. A Booklet for Cambodian Refugees in Their Late Teens." Washington, D.C.: Center for Applied Linguistics, Language and Orientation Resource Center. (44 pp.)

Young persons in their late teens have problems and concerns that are different from those of persons who are younger or older. This booklet recognizes this fact and discusses some aspects of American life that might be of particular interest to young people of Cambodian origin. It gives information that will be helpful in making knowledgeable decisions in the context of U.S. society and culture. The information is arranged according to the following topics: (1) laws that affect young persons; (2) various categories of relationships; (3) different possibilities of living arrangements; (4) money; (5) educational opportunities; (6) careers and jobs; (7) alcohol and drugs; (8) coping with stress; and (9) information on where to get personal help and various written materials. The guide is printed in both English and Khmer to facilitate use by Americans and Cambodian young adults who may be working together. (ERIC abstract; Order No. ED-219 961)

## 1. ADAPTATION AND ACCULTURATION

**1.008**
**Center for Applied Linguistics**
1981 "Young Adults in America. A Booklet for Hmong Refugees in Their Late Teens." [Cov tub hluas ntxhais hluas hauv Asmeslivkas.] Washington, D.C.: Center for Applied Linguistics, Language and Orientation Resource Center. (38 pp.)

This booklet provides information similar to that in the booklet for Cambodian refugees in their late teens, only in Hmong and English. (ERIC Order No. ED-219 963)

**1.009**
**Center for Applied Linguistics**
1981 "Young Adults in America. A Booklet for Laotian Refugees in Their Late Teens." Washington, D.C.: Center for Applied Linguistics, Language and Orientation Resource Center. (50 pp.)

This booklet is similar to that of the same title for Cambodian refugees in their teens. It is written in English and Lao. (ERIC Order No. ED-219 960)

**1.010**
**Center for Applied Linguistics**
1981 "Young Adults in America. A Booklet for Vietnamese Refugees in Their Late Teens." [Đời sống thanh thiếu niên ở Hoa Kỳ. Tập hướng dẫn thanh thiếu niên Việt-Nam.] Washington, D.C.: Center for Applied Linguistics, Language and Orientation Resource Center. (38 pp.)

This booklet provides similar information to that in the booklet for Hmong refugees in their late teens. It is written in Vietnamese and English. (ERIC Order No. ED-219 959)

**1.011**
**Chang, Mau-kuei M.**
1985 *The Patterns of Adaptation among Vietnamese Refugees in a Mid-Sized Community.* Ph.D. dissertation, Purdue University, Lafayette, Ind. Ann Arbor, Mich.: University Microfilms International. (284 pp.)

The primary objective of this study is to examine the Vietnamese refugees resettled in a mid-sized community to gain a better understanding of refugee adaptation by exploring the following issues: (1) Are refugees just another group of voluntary immigrants? (2) Is assimilation the only possible outcome of refugees' adaptation? (3) What are the relations among various dimensions of adaptations? (4) Is the pattern of adaptation predetermined by refugees' attributes upon arrival? (5) What are the differences or similarities between mid-sized-city refugees and big-city refugees?

The author found that, first, refugees are different from voluntary immigrants because of the effects of trauma in adaptation. Second, both assimilation and pluralism exist among the refugees, though some general tendencies can be found.

Third, psychologically and socially refugees as a group are more pluralistic than assimilated, but economically they are more assimilated than pluralistic and there is little effect of economic adaptation on either social or psychological adaptation.

Fourth, there is no justification for the overuse of the attribute model, while the transition model seems to be more preferable. Fifth, mid-sized-city refugees are different from big-city refugees regarding their different tendencies for adaptation because of the lack of concentration, ethnic businesses and services, and the social climate in mid-sized cities. (Dissertation Abstracts; Order No. DA85-00352)

**1.012**
**Cohn, Mary**
1986 "Hmong Youth and the Hmong Future in America." In *The Hmong in Transition*, edited by Glenn L. Hendricks, Bruce T. Downing, and Amos S. Deinard, pp. 197-201. Long Island, N.Y.: Center for Migration Studies.

The Hmong in America are a young and rapidly expanding population, with the proportion of relatively younger members of the community growing each year. Dropout rates among adolescents remain high in most areas. Nationwide the dropout rate for Hmong high school girls is at least 50 percent. Teenage marriage poses long-term problems for integration into American life: young men and women with education far below the norm for this society will continue to have difficulties competing for jobs, and large young families without two incomes may continue to live at the margins of poverty. (SARS abstract)

**1.013**
**Daly, Sharon, and Mary D. Carpenter**
1985 "Adjustment of Vietnamese Refugee Youths: A Self-Report." *Psychological Reports* 56 (3): 971-76.

Examined the adjustment of 41 Vietnamese refugee children and young adults (aged 9-21 years) in foster homes in New York State. Subjects living in the United States 3 years or more were compared to those with U.S. residency of 1 1/2 years or less. Adjustment variables examined included satisfaction with the climate, scenery, clothing, and schools in the United States; feelings of acceptance; feelings of worry or fear; satisfaction with Vietnamese and U.S. social relationships; and the frequency of somatic complaints. Results from structured interviews indicate a general positive adaptation and suggest that subjects' social adjustment increased significantly in relation to the amount of time they had been living in the United States. ((c) APA)

## 1. ADAPTATION AND ACCULTURATION

1.014
**Ellis, Arthur A.**
1980 *The Assimilation and Acculturation of Indochinese Children into American Culture.* Sacramento, Calif.: California State Department of Social Services, Office of Refugee Services. (141 pp.)

This document describes a study of the cultural conflicts and other difficulties experienced by Indochinese children and their families during their assimilation into the North American culture. Salient issues are discussed in terms of refugee children and their families; human services/welfare dependency; the performance of voluntary agencies; and federal management, policies, and programs. Several key elements of the environment in the children's native countries, cross-cultural differences, and resulting cultural conflicts for the children are discussed. Also presented are the conditions surrounding the refugees' departure from their native countries, the time spent in refugee camps, resettlement in the United States, problems and conflicts of the new arrivals, descriptions of the programs designed to ameliorate these problems, and the characteristics of refugees receiving assistance. Findings of a survey of Indochinese refugees are given, and copies of questionnaires concerning Indochinese children's problems and education are appended. (Author/ERIC abstract/SARS edited; ERIC Order No. ED-213 484)

1.015
**Faldet, Rachel, and Nina Magnuson, editors**
1986 *Our Stories: A Collection of Writings by Luther's Cambodian, Laotian and Vietnamese Students.* Decorah, Iowa: Luther College.

Luther College students from Vietnam, Laos, and Cambodia write of their escapes from their respective countries and their resettlement in the United States. (SARS abstract)

1.016
**Ferguson, Barbara R.**
1985 *Successful Refugee Resettlement: Vietnamese Values, Beliefs and Strategies.* D.S.W. dissertation, University of California, Berkeley, Calif. Ann Arbor, Mich.: University Microfilms International. (165 pp.)

This study is a qualitative exploration of successful refugee resettlement. Vietnamese living in the San Francisco Bay area were asked to answer the questions: What is success? Who is successful? How and why are they successful? The study was designed to identify variables the refugees believe have helped them make a satisfactory new life in America.

The first phase of the study involved nine months' participant observation in the Vietnamese community. Informal interviews were recorded with 145 refugees. They defined success chiefly in terms of economic independence, family unity, and higher education. Freedom was also essential to many people. Subjective feeling about their achievements in the United States became the most salient criterion for the selection of a sample of successful refugees who participated in phase two of the study. Intensive, unstructured interviews were recorded with 50

individuals in 30 successful families. The participants described six models of successful occupational, social, and emotional adaptation. The models are professional, managerial, self-employed, high technology, community service, and home duties.

Participants attributed their success to advantages of background, especially personality, family, education and culture. They advocated positive attitudes including a realistic adaptation to American life as well as pride maintained in their Vietnamese heritage. They agreed on a formula of hard work, study, and family cooperation to achieve success in America. Participants' accounts of their difficult flight and early resettlement experiences demonstrate the personal and cultural resources the Vietnamese bring with them to the United States. Their values, beliefs, and strategies are compatible with American ideals. Participants described similar thought patterns related to the meaning of their escape from Vietnam, evaluation of their life in America, expectations about personal strengths, and causal attributions for their achievements. These similarities are the basis for recommendations to help new and distressed refugees. Counseling and group work to restore a positive self-image should focus on the refugees' potential resources in relocation rather than their deficits. (Dissertation Abstracts; Order No. DA84-26877)

**1.017**
**Gage, Julia Lakey**
1986 "Youth Adjustment and Culture Clash." *Passage: A Journal of Refugee Education* 2 (2): 19-20.

This is a summary of a discussion about youth at the TESOL 1986 conference in Anaheim, Calif. Participants talked about the problems of refugee adolescents who are forced into early adulthood. Alienated and isolated, adolescent refugees frequently become involved in gangs or substance abuse. There is a growing dropout rate among Indochinese youth. (SARS abstract)

**1.018**
**Janin, J.**
1986 "Des Asiatiques Plutôt Tranquilles: Chinatown, Paris Treizieme." *Hommes et Migration* (1088): 25-36.

This article concerns Chinese Indochinese refugees in France. There are about 100,000 regrouped in the apartments of the 13th district in Paris. The article recounts how the Chinese gradually took possession of the district, giving it Asiatic characteristics, and transforming it into a ghetto that has not failed to arouse some suspicions. According to the author, the obscure side of the ghetto lies more in the exploitation of new arrivals in restaurants and sewing workrooms than in any drug trafficking. The author tries to explain the mechanisms which permit the maintenance of the ghetto as a secure haven for refugees who cannot speak French. He turns his attention to the youths, describing their situation and the evolution of their education under the French and Chinese systems. Then he shows how little French politics motivates the Chinese refugees, who avoid taking open part in such matters. He analyzes the attitude toward this group on the part of the French population, who show neither hostility nor any sense of benevolence. The author states that mutual ignorance is not recommended for the long term and

expresses the hope that the place of welcome will not become a small island of underdevelopment. He valorizes the cultural contributions that the Chinese and the French could exchange and castigates those who would like to protect France from this wave of immigration. (Refugee Abstracts; SARS translation from the French)

1.019
**Khe, Do Ba**
n.d. "External Factors Impacting Upon the Refugee Child." Unpublished outline. (3 pp.)

The writer outlines the factors that will cause culture shock and stress in the refugee child. These include diet, sleeping habits, religion, memory of war, and hardship of the traumatic journey. (SARS abstract)

1.020
**Knoll, Tricia**
1982 *Becoming Americans: Asian Sojourners, Immigrants, and Refugees in the Western United States*. Portland, Ore.: Coast to Coast Books. (356 pp.)

Discusses the different Asian immigrant and refugee populations, their backgrounds, and the roles they have played on the West Coast of the United States. The assimilation problems of the Southeast Asian refugees, and their contributions to American culture, are reviewed. Brief profiles of a Cambodian and a Vietnamese teenager are included, and there is mention of the educational achievements of refugee youth. Numerous black-and-white photographs illustrate the text. (SARS abstract)

1.021
**Knudsen, John Chr.**
1986 "Health Problems in the Refugee Career: From Vietnam via Transit Camps to Norway." In *Health and International Life Courses. Labour Migrants and Refugees in Northern Europe*. Bergen, Norway: Bergen Studies in Social Anthropology.

Norway has received mostly Vietnamese among their 5,240 refugees from Southeast Asia. The author contrasts the dilemmas of a schoolteacher and a fisherman who escaped on a boat together. He also discusses the problems of young men who escape to avoid being drafted to serve in Cambodia. A profile of one teenager left in limbo in a refugee camp after his sister in the United States died is presented. (SARS abstract)

1.022
**Mann, Judith, producer and director**
1983 *The Cutting Edge: Portraits of Southeast Asian Adolescents in Transition.* Videotape. (29 min.)

Caught between two very different worlds, young Southeast Asian refugees face a precarious future. In their own words, three Southeast Asian adolescents describe the survival of their respective cultures in a modern American setting. With quiet courage they face the pressing issues of loneliness, vulnerability, the need to learn a vastly different language and social skills. The intimate portraits are of a Hmong shaman's son, a Laotian classical musician, and a Vietnamese Buddhist monk who also attends high school. Authentic music, instruments, costumes, rituals, and festivals are woven into the background. (Producer abstract)

1.023
**Mougne, C. Derby**
1986 "Study of Young Single Vietnamese in Britain." United Kingdom. Refugee Action. (37 pp.)

The aim of this small pilot study was to ascertain the approximate number of young single Vietnamese people in the United Kingdom, to gather information on the services which exist for them, to find out their problems and needs and to assess priorities, and to make suggestions for possible action by interested agencies. The evidence suggests that the situation of some of the young single Vietnamese in Britain is deteriorating. Despite their apparent independence and superficial adjustment to western ways, many remain vulnerable. They need support not only in a practical sense--in terms of greatly improved training and work opportunities--but they also need emotional support from their own communities, to give them a social environment which is meaningful to them. This is a necessary foundation from which they will be able to adapt to the new society. (Refugee Abstracts)

1.024
**Nann, R.C.**
1982 *Uprooting and Surviving: Adaptation and Resettlement of Migrant Families and Children.* Dordrecht, Holland: D. Reidel.

Empirical observations about the phenomenon of migration and the adaptive patterns of migrants as they settle into a new environment. Chapters are diverse and include reports from a variety of regions around the world. Topics include ongoing experiences such as: the adaptation of Southeast Asian refugees in the United States; the experience of immigrant populations in North America, Europe, and Asia; the changing mobility and life styles of West Africans; the status of foreign workers in Europe; and the special problems of children and youth. A common theme is the effect of change on individuals, families, and communities involved in the process of migration and resettlement. (POPLINE/TAC Abstract)

## 1. ADAPTATION AND ACCULTURATION

**1.025**
**Peters, Heather**
1987 *A Study of Southeast Asian Youth in Philadelphia: A Final Report.* Report prepared for the Office of Refugee Resettlement, Family Support Administration, U.S. Department of Health and Human Services, by the Institute for the Study of Human Issues of Philadelphia, Pennsylvania. Washington, D.C.: Government Printing Office. (110 pp.)

This study investigated Southeast Asian youth in Philadelphia. Ethnic identity emerged as an important factor in determining how the youth perceived themselves. All the Southeast Asian youth had very positive attitudes toward education. However, contrary to the stereotype that all Southeast Asian refugee youth are doing well academically, many of the youth were having learning difficulties. Among the problems at school were indiscriminate age-grade matching, poorly designed English-as-a-second-language programs, and a high incidence of violence and prejudice directed against Southeast Asian students. Gender was a stronger influence on aspirations than ethnicity. Hmong and Cambodian girls were likely to aspire to early marriages, and they regarded employment as a means of contributing to family income, if necessary, rather than a career. Sino-Vietnamese girls and some Vietnamese girls exhibited the highest career aspirations. The majority of the boys doing well in school expected to pursue employment in the sciences. Those without academic motivations wanted to enroll in a training program to learn a skill such as auto repair. Language and money were seen as the greatest barriers to meeting educational and employment goals. One chapter of the report looks at Southeast Asian problem youth. Each group has its problem elements, but the most serious crime problems are found among Vietnamese youth. (SARS abstract)

**1.026**
**Reder, Stephen, project director**
1984 *The Hmong Resettlement Study. Executive Report.* Prepared for the U.S. Department of Health and Human Services, Social Security Administration, Office of Refugee Resettlement, by the Literacy and Language Program, Northwest Regional Educational Laboratory, Portland, Ore., in collaboration with the Southeast Asian Refugee Studies Project, University of Minnesota, Minneapolis, Minn., and Lao Family Community, Inc., Santa Ana, Calif. Washington, D.C.: U.S. Government Printing Office. (52 pp.)

This document presents a summary of major findings of the Hmong Resettlement Study, a national survey of the conditions, issues, and problems affecting Hmong resettlement in the United States. The summary is organized within the framework of three major questions: (1) What has been the resettlement experience of the Hmong? (2) What resettlement efforts and economic strategies have provided effective results for the Hmong? and (3) How might current strategies be changed to result in more effective resettlement and long-term adjustment of the Hmong? Among the most important findings of the study is the variability of Hmong resettlement in different locales. It is generally concluded that economic prospects are most favorable for school-aged Hmong, for whom assimilation is much easier. The report emphasizes findings relating to secondary migration, the movement of Hmong away from their initial resettlement site. Other issues discussed include:

(1) how Hmong are faring in terms of employment, dependence, and adjustment; (2) the areas of employment in which Hmong have been particularly successful; (3) impediments to effective resettlement; (4) problem-solving approaches; (5) external and internal regulation and public policies affecting the Hmong; (6) economic development and employment projects; and (7) the Hmong's concerns for their future lives. (ERIC abstract; Order No. ED-267 154)

**1.027**
**Reed, Tipawan Truong-Quang**
1978 "The Hmong Highlanders and the Lao Lowlanders." In *Second Annual Asian Forum on Transcultural Adaptation: Asian Students in American Classrooms: Proceedings*, pp. 14-17. Chicago: Illinois Board of Education, Bilingual Section.

Reed charts the differences and similarities between Hmong and Lao culture. In both cultures, the men do the heavy work, and the women take care of domestic chores. There is considerable freedom in marriage choice. Polygamy, although not common, is practiced by some wealthy people in both cultures. In Hmong polygamous marriages, all wives share one household, while in Lao polygamous marriages, the wives live in separate households. The Hmong trace their descent patrilineally, while the Lao distinguish relatives bilaterally. Hmong children learn responsibility at an early age, but Lao children are not pushed to perform household tasks. Most Hmong are animists, while Lao are Theravada Buddhists. Young Lao men are encouraged to enter the monastery for at least three months. The Hmong love freedom, prize hard work, and are known for their courage and ability to organize. The Lao have a strong sense of fatalism and place great emphasis on recreation and pleasure. They avoid conflict and they tend to work only as hard as necessary. The author comments that the Hmong may have more difficulty than the Lao adjusting to an urban environment, but the Lao may find it extremely difficult to adjust to the more regimented way of life in the United States. (SARS abstract)

**1.028**
**Rumbaut, Ruben G., and Kenji Ima**
1987 *The Adaptation of Southeast Asian Refugee Youth: A Comparative Study*. Report prepared for the Office of Refugee Resettlement, Family Support Administration, U.S. Dept. of Health and Human Services, by the Southeast Asian Refugee Youth Study (SARYS), Dept. of Sociology, San Diego State University, San Diego, Calif. Washington, D.C.: Government Printing Office.

This study includes quantitative findings on the comparative educational and occupational adaptation of Southeast Asian students, as well as a series of in-depth qualitative interviews with a sample of Vietnamese, Khmer, and Hmong refugee youth. The youth in the study were born in Southeast Asia but "formed" in the United States, and are in some ways marginal to both the new and the old worlds. A survey of eleven high schools in San Diego showed that although Vietnamese made up 10.9 percent of the graduating class of 1986, they made up 23.4 percent of the valedictorians and salutatorians in those schools. Other data compare the grade point averages, dropout rates, suspension rates, achievement scores, and occupational aspirations of all major Indochinese ethnic groups. The Vietnamese

had the highest average grade point average, followed by Chinese-Vietnamese, Hmong, Khmer, and Lao. The Vietnamese were also the most likely to be suspended from school, followed by the Lao, Khmer, and Hmong. Southeast Asians were far more likely to be suspended for fighting than white students. San Diego schools reported increasing physical retaliation by Indochinese students in response to name-calling and physical abuse.

The researchers believe that the coming generation of Southeast Asians will have a future much improved over that of their parents and families because of their high grade point averages, ambitious occupational aspirations, and comparatively low rates of juvenile deviance. Those most at risk for not making it were a significant proportion of Lao youth, who had the lowest grades, least ambitious occupational aspirations, and highest rates of school suspensions and juvenile delinquency among the Indochinese ethnic groups. The Hmong were seen to have difficulties making a successful transition into post-secondary schooling. The Khmer were most at risk for dropping out of school, and some Vietnamese youth, particularly those without parents, were at risk for juvenile delinquency. (SARS abstract)

1.029
**Rynearson, Ann Manry**
1985 "'I Miss My Mother': Women in Lowland Lao Refugee Families." Paper presented at the 84th Annual Meetings, American Anthropological Association, Washington, D.C., December 1985. (20 pp.)

Rynearson presents evidence that the pressure on Lao women in St. Louis, Mo., has increased due to the absence of other women in the household with whom to share housework. Most young Lao women need to and like to work. Older women attend to child care while the younger ones work. Rynearson discusses the work roles of a Lao woman in Laos, from the time of childhood to old age, and the materialism of Lao refugees in the United States. (SARS abstract.)

1.030
**Saint Paul Foundation**
1981 "People in Flight: A Report on Refugees in the East Metropolitan Area. Update July 1981." St. Paul, Minn.: Saint Paul Foundation. (50 pp.)

As of May 1, 1981, there were about 23,133 Indochinese living in Minnesota. The report looks at nonfinancial means to meet refugee needs. The need for private involvement in provision of jobs and job training was cited. In the area of education, the report describes the successes of Youth Tutoring Youth and Peer Tutoring programs. Other sections of the report are on Russian immigration and Cuban entrants. (SARS abstract)

1.031
**Scott, George Morgan, Jr.**
1986 *Migrants without Mountains: The Politics of Sociocultural Adjustment among the Lao Hmong Refugees in San Diego.* Ph.D. dissertation, University of California, San Diego. Ann Arbor, Mich.: University Microfilms International. (514 pp.)

The author examines culture change and continuity in the San Diego Hmong community, in the areas of economy, marriage and family, religion, art, and political organization. The emergence of strong, youthful leadership in the Lao Family Community self-help organization is contrasted with the traditional kinship-based authority system. The greatest change affecting Hmong childhood and adolescence is compulsory school attendance, which provides the young with knowledge and skills their parents do not possess. The children's Americanized behavior angers the parents, and the parents' traditional behavior embarrasses the children. Growing friction between the siblings was also observed because of the unequal amounts of work that boys and girls do in the home. Traditionally boys and girls performed an equal amount of work; in the United States, girls are still expected to do the housework, but boys lead relatively carefree lives. (SARS abstract; Dissertation Abstracts Order No. DA86-11289)

1.032
**Seng, Mardi**
1986 "The Nightmare." *Monday* 5 (43): 1-3.

This is an autobiographical account of a Cambodian boy's experiences under the Khmer Rouge in Cambodia. His trials included the murder of his father, the disappearance of his mother, and imprisonment. The author, who was sponsored by the Reformed Church in America, is now a high school student in Grand Rapids, Michigan. (SARS abstract)

1.033
**Simon, R.J.**
1983 "Refugee Families' Adjustment and Aspirations: A Comparison of Soviet Jewish and Vietnamese Immigrants." *Ethnic and Racial Studies* 6 (4): 492-504.

This article compares the socio-economic adjustment and aspirations of the Soviet Jewish and Vietnamese refugee communities in the United States. In particular it focuses on the relationship between parents and adolescent children. It is based on interviews with equal numbers of parents, and sons and daughters between the ages of 15 and 20. They took place within the home and in family units which included both parents. After providing some general background, the author studies information about the two ethnic groups obtained from the interviews. Areas covered include education, employment, relationships between parents and adolescents, and social identity. In her concluding remarks the author observes that just as many Vietnamese as Soviet adolescents were attending school and that both groups had similar aspirations and expectations for the future. This was despite the fact that the Soviet adolescents came from more educated families and families in which both parents had been professional or skilled workers. The author found that both groups shared the same expectations and aspirations for

their children's future. Both groups also wanted their children to marry within their own community. For the Soviet parents, and a sizeable minority of adolescents, the Jewish part of their ethnic identity was more salient than the Soviet. (Refugee Abstracts)

1.034
**Trang, Hoang Thi Huyen**
1985 "Vietnamese Youth: Two Profiles." *Passage: A Journal of Refugee Education* 1 (3): 33-34.

Two Vietnamese high school girls living in Arlington, Virginia, were interviewed for this article. They found some aspects of American behavior, such as kissing in public, talking back to teachers, and early dating, hard to accept. The Chinese-Vietnamese student preferred her Chinese school in Vietnam. Both the girls had grown accustomed to Americans and their ways, although most of their friends were from their own ethnic group. (SARS abstract)

1.035
**U.S. Department of Health, Education, and Welfare**
1981 "Tips on the Care and Adjustment of Lao and Cambodian Children in the United States." Washington, D.C.: Department of Health Education and Welfare. (34 pp.)

Provides hints to those who will have contact with Lao and Cambodian children and explains behavior that might result from the trauma of a transcultural migration. Children may exhibit immaturity, lack of respect for property, and yelling or silence. The older the children, the harder it is for them to make adjustments. This paper also explains childhood diseases that may be unfamiliar to Americans. (SARS abstract)

1.036
**U.S. Department of Health, Education, and Welfare; Office of Human Development/Office of Child Development, Children's Bureau.**
1975 "Tips on the Care and Adjustment of Vietnamese and Other Asian Children in the United States." Washington, D.C.: U.S. Government Printing Office. (30 pp.)

This handbook provides information related to the physical, emotional, and language problems that may face newly adopted Vietnamese or Korean children and their adoptive parents. Cultural differences among Vietnamese, Korean, and American families in such areas as diet, sleeping customs, clothing, child care, communication, toilet habits, and schooling are explained in detail. Suggestions are included for making necessary adjustment periods as easy as possible. A comprehensive collection of general information about possible health problems of the children, with particular emphasis on diseases unique to Asia, is presented. (ERIC abstract; Order No. ED-116 821)

1.037
**Wong, Anna**
1980 *A Study of the Initial Adjustment to the American Society of Six Chinese Immigrant Females in High School.* Ph.D. dissertation, The Wright Institute, Berkeley, Calif. Ann Arbor, Mich.: University Microfilms International. (214 pp.)

This study explored various aspects of the immigrant adolescent girls' entry into the American society. The respondents were three immigrants from China and three refugees from Vietnam. In reviewing the process of cultural and social transition for these youths, emphasis was placed on identifying factors which aid, and factors which hinder their adjustment to the new society. Areas of concentration in the study were: (1) adjustment to a new social circle--establishment of friends and social activities; (2) integration into the school system; (3) language differences and their impact on effective functioning in the American society; (4) changes in family relationship and structure; and (5) future roles in the new society.

Generally, the responses from the immigrant families indicated limited or inadequate knowledge of the United States prior to immigration; the myth of the "golden mountain" still largely persists in the minds of most immigrants. The results of this study indicated that the insulating mechanism of the close-knit Chinese community into which the immigrants entered provided an effective buffer against having to deal with foreign cultural patterns in the new country. At the same time, there were tremendous shortages in housing, employment, and relevant educational opportunities for the new immigrants. Deficiency in the English language was described by the respondents as their primary difficulty in adjusting to the American society. Not knowing English largely contributed to their isolation from the larger society, and forced many of the new immigrants to remain within the boundary of the already crowded Chinatown area. This isolation also promoted illusory expectation of American life outside of the Chinese community. Thus, the immigrant youths were presented with a limited spectrum of available resources and future opportunities both within the Chinese community and in the school system.

The results also indicated differences between youths from China and Vietnam in their expectations, cultural patterns, educational backgrounds and family structure. The continuous large influx of immigrant youth, as well as the diversity of their needs created demands far exceeding available resources within the public school system to provide relevant educational content and comprehensive orientation for these youth to American society. (Dissertation Abstracts; Order No. DA81-04798)

## 1. ADAPTATION AND ACCULTURATION

Other references in this work that include information on **Adaptation and Acculturation** are listed below by bibliography number.

2.008, 2.014, 2.022, 2.030, 2.032, 2.034, 2.039, 2.040, 2.044, 2.048, 2.050, 2.051, 2.058, 2.059, 2.068, 2.073, 2.079, 2.081, 2.082, 2.083, 2.084, 2.085, 2.086, 2.088, 2.089, 2.090, 2.095, 2.096, 2.100, 2.102, 2.105, 2.107, 2.110, 2.112, 2.114, 2.119, 2.124

3.004, 3.012, 3.014, 3.035, 3.037, 3.046, 3.048

4.009, 4.016, 4.017, 4.018, 4.020

6.007, 6.028, 6.034

7.001, 7.012, 7.014, 7.032, 7.036

8.007, 8.009, 8.011, 8.014, 8.018, 8.023, 8.025

## 2. EDUCATION

2.001
**Abramson, Shareen, and Gordon Lindberg**
1982 "Report on the Educational Progress of Hmong Students in Fresno Unified School District Elementary Schools." Paper presented at the 61st annual meeting of the California Educational Research Association at Sacramento, California, 18 November 1982. (15 pp.)

The authors used a teacher rating scale to evaluate Hmong students enrolled in preschool to 6th grade in Fresno, California, schools. The students rated above average in Respects Property, Desire to Learn, Classroom Behavior, and Task Persistence. The area of curriculum in which the students received the lowest rating was language arts. The area of weakest performance was in the involvement of parents in the educational program of their child. (SARS abstract)

2.002
**Alter, Joel**
1982 "An Analysis of the Minneapolis Public Schools Limited-English Proficiency Program for Hmong Students." Unpublished master's paper. Minneapolis: Humphrey Institute of Public Affairs, University of Minnesota. (39 pp.)

The author commends the Minneapolis Public Schools' Limited English Proficiency program, but criticizes the lack of LEP teacher licensing and the disapproval of native language maintenance by various levels of government. He says that the Hmong may graduate from the system without necessary skills; for example, some receive a high school diploma after only one year of education. The following are among the author's recommendations: (1) mainstreaming for younger children should be continued, but pre-mainstream language training should be considered for the older children; (2) an LEP preschool should be established for Hmong children; (3) ESL and bilingual teachers should be licensed and should have special training in culture and literacy; (4) bilingual students should not be mainstreamed so abruptly after achieving minimum competence; (5) efforts to enhance participation of Hmong parents' efforts in the children's schooling should continue. (SARS abstract)

2.003
**Australia, Department of Education and Youth Affairs**
1983 *Immigrant and Refugee Youth in the Transition from School to Work or Further Study*. Australian Government Publishing Service. (49 pp.)

This study examines the situation of immigrants and refugee youth in Australia after they have left school. A special committee, the Working Party on Migrant and Refugee Students, was convened by the federal government in September 1981 to analyse the transition period between school and work. This 'transition,' say the authors, is often preceded or accompanied by factors such as recent relocation to Australia, exchange of the mother tongue for English, becoming a member of the minority group, and adaptation to a new educational system. The report consists of five chapters: (1) Findings and Recommendations; (2) Background to the Working Party; (3) Schooling and the Adolescent Immigrant; (4) Education Choices--the Adolescent New Arrival and School; and (5) Beyond Schooling. The

Working Party had three objectives: (a) to examine access to, and participation in, existing preparatory and remedial programmes for immigrant and refugee youth; (b) to identify special needs in the transition from school to work; and (c) to recommend measures to overcome the problems. English language mastery is identified as the most important element for success in education and employment. The report makes the following proposals: a refugee/immigrant youth data base for government agencies; English language programmes for 15- to 19-year-olds; proper staffing for ESL programmes; information exchange for teaching professionals; student assistance; and, evaluation as to the cost effectiveness and efficiency of current programmes. Other suggestions are addressed to regional and national government agencies. (Refugee Abstracts)

**2.004**
**Ascher, Carol**
1982 "Counseling in a Multicultural Educational Setting." New York, N.Y.: ERIC Clearinghouse on Urban Education. ERIC/CUE Fact Sheet Number 9. (2 pp.)

This fact sheet answers questions about school counseling for minorities, including Southeast Asian refugees. Counselors need to know about the cultural background of their students. It is suggested that Asian counselors should be provided to Asian students because of the importance of language and values. (SARS abstract)

**2.005**
**Bilingual Educational Service Center**
1979 *Meeting the Needs of Indochinese Students; Highlights of the Statewide Workshop for Educators of Elementary and Secondary Level Indochinese Students.* Arlington Heights, Ill.: Bilingual Educational Service Center. (48 pp.)

Papers in these conference proceedings on the educational needs of Indochinese students concern the following issues: (1) Indochinese refugee resettlement; (2) educational barriers in Vietnamese and Laotian culture and language; (3) basic ESL principles and ESL techniques in teaching content areas; and (4) models for developing programs for the education of Indochinese children. The workshop, sponsored by the U.S. Office of Education, was held in Chicago on 1 February 1979. (ERIC abstract; Order No. ED-202 945)

**2.006**
**Blakely, Mary M.**
1982 "Southeast Asian Refugee Parent Survey." Paper presented at the Conference of the Oregon Educational Research Association, Newport, Ore., 29-30 October 1982. (23 pp.)

This paper summarizes the findings of a descriptive research project conducted among Southeast Asian parents in an Oregon school district, and discusses the issue of fieldwork methodology among refugee populations. The district studied had a student population of 18,000 (kindergarten through grade 12), with Southeast Asian refugees accounting for 1 percent of the student body. The refugee population was composed of families from Cambodia, Laos, and Vietnam who

entered the United States after June 1979, resided within the school district boundaries, and had children enrolled or eligible for enrollment in public schools or Head Start. A survey instrument was designed to obtain demographic data and refugee parent opinions, and to gather projected enrollment figures of Southeast Asian students in order to help plan for the English as a Second Language and bilingual education programs. The first part of the paper focuses on teachers, and language-related issues. Then, the author discusses the design of the instrument and explores other methodological issues. A sample questionnaire, consisting of five sections dealing with household, school contact, school work, opinions about school, and plans for the following school year is appended to the paper. (ERIC abstract; Order No. ED-233 119)

**2.007**
**Blakely, Mary M.**
1983 "Southeast Asian Refugee Parents: An Inquiry into Home-School Communication and Understanding." *Anthropology and Education Quarterly* 14 (1): 43-68.

Southeast Asian refugee parents in one school district in the Pacific Northwest were interviewed to obtain their perspectives on formal education for their children attending local schools. Interpretation of survey data was augmented by two prior years of participant observation fieldwork in the setting. This account describes efforts in the district to learn about and to help refugee families adjust to American schools, with an emphasis on understanding parents' perceptions of the language and social environments of schools. Descriptive information is presented on family characteristics, cross-cultural communication, parent involvement in schools, and bilingualism. The author identifies problems faced by refugee families and educators. (Author abstract)

**2.008**
**Blakely, Mary Margaret**
1984 *Refugees and American Schools: A Field Study of Southeast Asians in One Community*. Ph.D. dissertation, University of Oregon, Eugene. Ann Arbor, Mich.: University Microfilms International. (288 pp.)

The purpose of this study was to identify and describe issues that arose when a group of Southeast Asian refugees resettled in a mid-sized Oregon school district. Descriptive fieldwork over a three-year period (1980-1983) focused on adaptations made by the school district in response to the culturally and linguistically different students and adaptations of refugee families to the American school system.

The study places people and events in their social context by describing cultural backgrounds of the ethnolinguistic groups (Vietnamese, ethnic Chinese, Lao, Mien, and Cambodian), instructional programs provided in the schools, and cross-cultural, cross-language interactions in the setting. Significant incidents are analyzed from the perspectives of refugee students, parents, teachers, administrators, and bilingual assistants. Attention is given to the values, standards, and expectations groups used to interpret their experiences.

## 2. EDUCATION

Discussion of critical issues includes: age-grade placements, literacy instruction, testing, use of native language in schools, bilingual interpreters, home-school communication, social interactions among students, pressures to succeed, coping strategies, and the heterogeneity of the refugee population.
The complexities of cross-cultural, cross-language communication apparent in this setting reflect the more general problem for minority students in American schools. Some refugees were better prepared than others to manage everyday requirements while simultaneously learning a new language and culture. For some students, teachers' efforts to speed up their learning and keep them moving through the system were successful; for others, time constraints only exacerbated the problems. This study highlights difficulties facing some ethnolinguistic minority students and their teachers, identifies areas in need of improvement and offers suggestions for educators. (Dissertation Abstracts; Order No. DA85-01976)

**2.009**
**Brahm, Sivone**
1980 *Guidebook for Teachers, Administrators and Educators of Cambodian Children.* Falls Church, Va.: Khmer Research Organization, Language and Culture Series. (44 pp.)

This guidebook explains aspects of Cambodian etiquette, family life, modesty, and educational system. An overview of the Khmer language and writing system is included. The author characterizes Cambodian youth as quiet, soft-spoken, humble, modest, polite, and sensitive. (SARS abstract)

**2.010**
**Burmark, Lynell, and Hyung-chan Kim**
1978 "The Challenge of Educating Vietnamese Children in American Schools." *Integrated Education* 16 (1): 2-8.

For Vietnamese refugees who have arrived in the United States since 1975, adjustment to American society and culture continues to be a painful process. In this article information on demographic distribution, socioeconomic distinctions, and cultural and linguistic background are provided to enable educators to more effectively and sympathetically teach these refugees. (ERIC abstract)

**2.011**
**Buu, Tri, et al.**
1976 "Hân Hạnh Được Gặp." [Happy to meet you.] Harrisburg, Penn.: Pennsylvania State Department of Education, Bureau of Curriculum Services. (20 pp.)

This handbook, designed as an introduction to Vietnamese society and culture, presents a highly simplified picture of Vietnamese life covering the following areas: (1) Vietnamese geography; (2) historical facts about the Vietnamese; (3) some aspects of Vietnamese culture, including (a) the philosophical background of the Vietnamese mentality (Confucianism, Taoism, Buddhism, and Christianity), (b) language, (c) customs and habits (names, clothing, eating and drinking, recreation);

and (4) education in South Vietnam, including (a) the educational system, (b) teaching, (c) the Vietnamese student, and (d) the refugee student. (ERIC abstract; Order No. ED-134 034)

2.012
**California State Department of Education**
1984 "Handbook on California Education for Language Minority Parents." Sacramento: California State Department of Education, Bilingual Education Office. (50 pp.)

This handbook was developed by the Department of Education to provide parents, guardians, and groups involved in parent orientation, information pertaining to legal requirements, programs, and activities affecting public school students in California. The question/answer format covers basic areas of concern. In general, the handbook is intended to clarify the operations of schools and thereby enable parents to better understand and support the public school system. Sections on grades and promotions, bilingual education, and parental involvement in the schools are included. Bilingual versions of this handbook are available in Chinese, Spanish, Korean, Lao, Hmong, Vietnamese, Cambodian, and Armenian. (Author/SARS abstract)

2.013
**Cao, Quan Anh**
n.d. "Customs and Behavior of Southeast Asian Children and Implications for the Classroom." Photocopy. University of Miami, Lau Center. (10 pp.)

The author instructs teachers of Vietnamese students about Vietnamese language and communication, dress and appearance, schooling, food, time consciousness, rewards, interpersonal relationships, values, and nonverbal behavior. (SARS abstract)

2.014
**Caplan, Nathan, John Whitmore, Bui Quang, and Marcella Trautman**
1985 "Study Shows Boat Refugees' Children Achieve Academic Success." *Refugee Reports* 6 (10): 1-6.

This is a summary of research of the academic achievements of the children of 200 refugee families. The authors note that the families, all of whom left Vietnam or Laos after 1978, were not as economically or educationally advantaged as refugees who had left in 1975. A comparison of school grade-points showed a high level of academic achievement by the whole group, both by local and national standards. The families of the children had also achieved a high level of economic progress in a short period of time. Interviews with the households revealed that high values were placed on academic success, hard work and a harmonious family life. The education of children was regarded as an investment for the future. The researchers conclude that the children have succeeded because the traditional values held by their families are compatible with the qualities required for success

in the United States. However, the researchers warn that despite their achievements, the refugees are still in serious need of assistance in order to continue economic and social progress. (Refugee Abstracts)

2.015
**Caragonne, Kathryn Jagoda, compiler, and Stephen W. Maldonado, ed.**
1976 "Handbook for Teachers of Vietnamese Students." San Antonio, Tex.: Intercultural Development Research Association. (47 pp.)

This handbook was prepared to acquaint American teachers with Vietnamese students' backgrounds and way of life. It describes the history, culture, language, and educational system of these students and addresses the following areas: cultural differences, curriculum, classroom schedules, and family mores. The booklet is freely adapted from "Background Notes: South Vietnam" published by the U.S. Department of State, from "A Handbook for Teachers of Vietnamese Students: Hints for Dealing with Cultural Differences in Schools" by the Center for Applied Linguistics, and from "Common Vocabulary Words and Phrases." Also included is information extracted from IDRA's Seminar Digest, "Programmatic Recommendations and Considerations in Assisting School Districts to Serve Vietnamese Children." A short bibliography is included. (ERIC abstract; Order No. ED-135 881)

2.016
**Carlin, Jean E.**
1975 "Meeting the School Needs of Vietnamese Refugee Children." *Phi Delta Kappan* 57 (1): 51.

The author describes how it might be difficult to determine a Vietnamese refugee child's age, as children are considered to be a year old at birth. She gives teachers several hints on how to be accepting of the child's manners and attachment to his past. She says that the refugee children are generally children of high government officials or military officers or skilled workers employed by Americans in Vietnam and are probably above average in intellectual ability. (SARS abstract)

2.017
**Center for Applied Linguistics**
1975 "Academic Resources." General Information Series, No. 8. Indochinese Refugee Education Guides. Washington, D.C.: Center for Applied Linguistics. (32 pp.)

This guide lists academic resources in the United States which may assist educators working with Indochinese children. The institutions where teachers can obtain information and/or assistance are listed alphabetically by state. Under each institution is given the name of the department or program doing work in the following fields: (1) linguistics, (2) teaching English as a foreign language, (3) bilingual education, (4) Southeast Asian studies, (5) Vietnamese, and (6) Cambodians. The introduction to the list has a note on the kinds of help one can expect from each discipline. (ERIC abstract; Order No. ED-116 492)

**2.018**
**Center for Applied Linguistics**

1975 "Background Information on the Ethnic Chinese Refugees." Indochinese Refugee Education Guides, General Information Series No. 22. Washington, D.C.: National Indochinese Clearinghouse, Center for Applied Linguistics. (27 pp.)

This guide gives background information to educators on the ethnic Chinese refugees from Vietnam, Cambodia and Laos. The four sections provide a brief history of the Chinese communities in Southeast Asia; a more detailed discussion of the Chinese in Vietnam, and the events leading to the massive exodus of ethnic Chinese from Vietnam in the spring and summer of 1979; an account of education in the Chinese communities in Indochina, and the ramifications for education for the ethnic Chinese refugees here; and a brief, annotated bibliography of books and articles on the subject. Education has traditionally been highly valued by Chinese culture. Until the twentieth century, schooling was informal in terms of sites and teachers, but the content was highly structured and involved memorization, composition, and recitation. During the French colonial period, the Chinese were free to run their own schools without interference, and education was more accessible to the Chinese child than his indigenous counterpart. Many young ethnic Chinese went abroad for advanced schooling. During the 1940s and '50s, the governments of Vietnam, Cambodia, and Laos imposed restrictions on Chinese schools regarding use of Chinese language and curricula content, in order to promote assimilation. As a result, many Chinese schools began providing a sophisticated bilingual or trilingual education. (SARS abstract; ERIC Order No. ED-196 311)

**2.019**
**Center for Applied Linguistics**

1976 "Continuing English Studies During the Summer--Hints for Sponsors and Teachers of School Age Children." Elementary Education Series, No. 5. Indochinese Refugee Education Guides. Washington, D.C.: Center for Applied Linguistics. (15 pp.)

This bulletin focuses on the question of resources available to Indochinese school-age children learning English as a second language (ESL) and particularly on the resources available in the community outside the regular school year program. The guide also suggests and discusses a variety of approaches to the study and review of English language skills outside the regular school system. They include summer school ESL classes and other summer school programs, ESL tutoring, and other less formal language learning activities. An annotated bibliography is included that contains references in ESL for tutors and sponsors; guides to supplementary and language activities; and materials for primary, elementary, and secondary students. (ERIC/Author abstract; Order No. ED-125 302)

## 2. EDUCATION

**2.020**
**Center for Applied Linguistics**
1976 "Detailed Content of Vietnamese Secondary Curriculum." Intermediate/ Secondary Curriculum Series, No. 2. Indochinese Refugee Education Guides. Washington, D.C.: Center for Applied Linguistics. (72 pp.)

This guide furnishes a detailed account of the basic characteristics of the Vietnamese "regular" high school curriculum and system. The regular high school is one of the three main kinds of high schools in Vietnam. Knowing the exact content of the subjects that students took in Vietnam will help teachers and administrators in placing Vietnamese high school students and in formulating the new concepts and skills that these students will need to acquire. The regular high school has a seven-year program which is divided into two cycles: the first cycle includes grades 6-9 and the second, grades 10-12. The subjects studied in the first cycle are Vietnamese, history, geography, civic education, foreign languages, physics, chemistry, mathematics, natural sciences, physical education, drawing, handicraft, home economics (for girls), and music. In the second cycle students must choose one of the following sections for specialization: (A) experimental sciences, (B) mathematics, (C) modern literature, and (D) classical literature. The curriculum for the second cycle consists of Vietnamese history, geography, civic education, philosophy, first foreign languages, second foreign languages, classical languages, physics, chemistry, mathematics, natural sciences and physical education. Only Section D takes classical languages and does not take second foreign languages. No section studies Vietnamese in grade 12. (ERIC abstract; Order No. ED-129 069)

**2.021**
**Center for Applied Linguistics**
1975 "Education in Vietnam: Fundamental Principles and Curricula." General Information Series No. 3. Indochinese Refugee Education Guides. Washington, D.C.: Center for Applied Linguistics. (20 pp.)

This guide reconstructs the curricula taught in Vietnam at the elementary level. It includes the underlying educational principles and lists the subjects along with the number of hours they are taught. The curriculum for each of the first five compulsory grades is presented separately, and four charts give overall statistics. (ERIC abstract/SARS edited; ERIC Order No. ED-116 488)

**2.022**
**Center for Applied Linguistics**
1975 "Meeting the English Language Needs of Indochinese Students." Educational Administrator Series, No. 2. Indochinese Refugee Education Guides. Washington, D.C.: Center for Applied Linguistics. (12 pp.)

This guide is intended to assist school administrators in their initial planning for meeting the needs of Vietnamese and other Indochinese refugees entering their schools. To insure that the students can participate in the activities of the school and community as rapidly as possible, teaching the English language must be given high priority, and at the same time the students' cognitive development must be

monitored. The guide answers the following questions: (1) Can the school expect Indochinese children to adjust to the school without special provision? (2) How much English can we expect Vietnamese students to know when they come to the school? (3) What models exist for organizing instruction in English for speakers of another language? (4) How much time should be budgeted for the teaching of English? (5) What pitfalls should a school avoid in attempting to meet the English needs of Indochinese students? (6) Where can a school turn for help in teaching English to Vietnamese students? An annotated bibliography follows the text. (ERIC abstract; Order No. ED-116 481)

2.023
**Center for Applied Linguistics**
1981 "The Mien." CAL Fact Sheet Series No. 2. Washington, D.C.: Center for Applied Linguistics. (11 pp.)

The cultural, geographical, socioeconomic and language background of the Mien, a minority ethnic group in Laos, is given. The few young Mien men who had access to education studied Chinese characters and Mien rituals. (SARS abstract; ERIC Order No. ED-207 531)

2.024
**Center for Applied Linguistics**
1976 "On Assimilating Vietnamese and Cambodian Students into U.S. Schools." Educational Administrator Series No. 1. Indochinese Refugee Education Guides. Washington, D.C.: Center for Applied Linguistics. (5 pp.)

The following suggestions may be helpful to school administrators in their initial decisions about providing for Vietnamese students: (1) In basic English, inform families of school name and location, date of enrollment, and principal's name; (2) Convene a task force immediately of persons who will have initial contact with the enrolling Vietnamese student; (3) Make sure that from the first day in school, each Vietnamese student is able to communicate freely with someone in the institution; (4) Identify several teachers who can provide the most secure classroom situation for the students; (5) Provide for the teaching of English to Vietnamese students; (6) Provide for the inservice education of all staff members involved in the education of Vietnamese students; (7) Encourage each school campus receiving a Vietnamese student to prepare a structured orientation program for the school; (8) Plan procedure for assessing English-language ability; (9) Plan procedures for assessing reading and writing skills. (Author/ERIC abstract; Order No. ED-125 307)

## 2. EDUCATION

2.025
**Center for Applied Linguistics**
1981 "Teaching English to Cambodian Students." Refugee Education Guides, General Information Series No. 18. Washington, D.C.: Language and Orientation Resource Center, Center for Applied Linguistics. (39 pp.)

This guide provides information on the Khmer language, alphabet, and educational systems, gives specific suggestions for teaching Cambodians to write the English alphabet, and provides teaching materials which deal with the particular pronunciation problems Cambodians have in learning English. Education has been a major concern in Cambodia for centuries. In the nineteenth century, most villages had temple schools, at which boys were taught reading and writing, the principles of Buddhism, and manual arts. The French established "modern" education through a public school system in which the language of instruction was French. After Cambodian independence was achieved in 1953, Khmer replaced French as the language of instruction. It is believed that since the establishment of Democratic Kampuchea in 1975, education above the primary level has not existed. (SARS abstract; ERIC Order No. ED-165 467)

2.026
**Christian, Donna, Walt Wolfram, and Deborah Hatfield**
1983 *Adolescent and Young Adult English of Vietnamese Refugees.* Washington, D.C.: Center for Applied Linguistics. (285 pp.)

The authors look at the emerging variety of English in the Vietnamese community in northern Virginia. They analyzed grammatical, phonological and tense characteristics of Vietnamese English, examining both written and spoken samples of Vietnamese English. They found that for adolescents and young adults, English was becoming the dominant language, used even with ethnic peers, but that the variety of English being acquired reflects Vietnamese features and origins. (SARS abstract; ERIC Order No. ED-248 715)

2.027
**Cohon, J. Donald, Jr.**
1983 "Southeast Asian Refugees and School Health Personnel." *Journal of School Health* 53 (2): 151-58.

This paper presents brief overviews of Vietnamese, Cambodian, and Lao educational and health systems, especially in regard to how they were influenced by outside cultures and religion. It describes how adaptation can lead to emotional distress in Vietnamese adolescents and how school health personnel can most effectively work with Southeast Asians. (SARS abstract)

2.028
**Crawford, Ann C.**
1966 *Customs and Culture of Vietnam.* Rutland, Vt.: Charles E. Tuttle.

Includes descriptions of Vietnamese customs and traditions from the perspective of an American resident in South Vietnam along with information about the Vietnamese schools. (CEEDE abstract)

2.029
**Dam, Phap Trung**
n.d. "Classroom Considerations for Indochinese Students." San Antonio, Tex.: Our Lady of the Lake University, Intercultural Development Research Association. (5 pp.)

Review of techniques in teaching and handling Indochinese refugee students. Author describes problems and difficulties that students and teachers are likely to face. Subjects covered in the review include: learning styles in Indochina, working habits of refugee students, methods of teaching languages to refugees, and physical education. (ORR abstract)

2.030
**Dam, Phap Trung**
1981 "A Manual for Teachers of Indochinese Students." San Antonio, Tex.: Intercultural Development Research Association. (44 pp.)

The manual begins with brief cultural, linguistic, and historical descriptions of Vietnamese, Laotian, and Cambodian people. The tenets of animism, Buddhism, Taoism, Confucianism, and Christianity, as practiced in Indochina, are reviewed. Also discussed are Indochinese attitudes toward learning and formal education. The author outlines various classroom considerations which emphasize the need to help the Indochinese student adjust to both a new way of life and a new learning environment. Communication techniques to be used when counseling Indochinese students are also suggested. Finally, a series of activities for teaching English, which focus on phonology, morphology and syntax, are provided. (ERIC abstract; Order No. ED-205 663)

2.031
**Dang, Tam Wei**
1977 "Classroom Assessment and Placement for Asian Children in American Classrooms." In *Forum of Transcultural Adaptation: Asian Children in American Classrooms: Proceedings*, pp. 21-24. Chicago: Department of Transitional Bilingual Education, Illinois State Board of Education.

Bilingual/bicultural evaluations are difficult because there are no testing instruments that are completely culture-free. Family background, health history, and educational background should be examined. The quiet behavior of Asian girls may be interpreted as non-participating by the teacher, and the informal classroom atmosphere and playground games may seem strange to the Asian child.

Frustration or anxiety may result in overaggressive behavior or extreme withdrawal. The author recommends flexibility in placement to allow changes as needed. (SARS abstract)

2.032
**Dang, Tam Thi Wei**
1977 *A Handbook for Teachers of Vietnamese Refugee Students.* Springfield: Illinois Office of Education. (92 pp.)

This teacher's handbook delineates core features of Vietnamese culture, identifies conflicts Vietnamese children may face as students in American schools and provides suggestions for accurate school records, grade placement and assessment and instruction in English. Part I outlines religious beliefs and practices; indicates basic values (filial piety, family loyalty, respect for education, love for learning, affective sensitivity, and concern for the ethical aspects of interpersonal relations); and briefly describes personal characteristics and holiday customs. Part II specifies traditional expectations for children's behavior at home and at school; recounts features of Vietnamese educational institutions, pupil orientations, and practices; and explores the world of the Vietnamese child in the United States in terms of emotional, social, cultural and educational conflicts and adjustments. Seven short case studies illustrate problems with co-education, food habits, climate and clothing, illnesses and medication, adjustment, motivation and the language barrier. Part III indicates the Vietnamese naming system and birth dating practices. Culture-sensitive assessment practices for determining grade placements are described. Aspects of learning a new language and English as a second language (ESL) programs are explored. Several selected lists of published materials and readings on the Vietnamese are appended. [Note: A second, shorter version was published by the Midwest Organization for Materials Development, University of Illinois at Urbana-Champaign in May 1980 under the title "Vietnamese Refugee Students: A Handbook for School Personnel."] (NIUCSEAS abstract)

2.033
**Deem, James M., and W.J. Marshall**
1980 "Teaching a Second Language to Indochinese Refugees When No Program Exists." *Journal of Reading* 23 (7): 601-5.

Discusses the ways that schools have dealt with the language problems of refugee students when there was no formal ESL program. Recommends the use of the "language experience approach." (Cambodian Bibliography abstract)

2.034
**DeLaney, Pat**
1976 "The Syracuse ESL Center for Refugee Children." Albany: New York State Education Department. (10 pp.)

Anticipating the arrival of Southeast Asian refugee students for the 1975-76 school year, the Syracuse School District established, as part of the Special Needs Program, an English as a second language (ESL) program. The students were

given intensive, half-day ESL instruction at a center and attended classes with their American peers at their home school for the remainder of the day. The students' families were from every extreme of Vietnamese and Cambodian society. The students were 5-17 years old. With extreme differences in educational backgrounds and needs, and with the wide age span, every possible ESL approach was used. Specific adjustments and emphases to help the students understand, participate in, and enjoy their strange new cultural and educational environment were made. In four months' time, the students had all progressed from being non-English speaking to understanding nearly everything said to them and to being able to make themselves understood in most situations. The survival English level was measured by the Bilingual Syntax Measure. Their social adjustment at the center, and in their home schools, with the school district and with their peers, was found to be positive and generally happy. The ESL program, center concept, and individualization proved as successful as had been anticipated. (Author/ERIC abstract; Order No. ED-131 160)

**2.035**
**Dinh, Phuc Van**
1976 "A Vietnamese Child in Your Classroom?" *Instructor* 85 (7): 86-87, 90, 92.

The author, a former teacher at the Delat Normal School in Vietnam and a graduate assistant at Southern Illinois University in 1976, gives some background material on the Vietnamese child to help in understanding Vietnamese children in the American classroom. (ERIC abstract)

**2.036**
**Dinh, Phuc Van**
n.d. "Work with Vietnamese Children." Unpublished paper. Carbondale, Ill.: Department of Curriculum, Instruction, and Media, Southern Illinois University. (5 pp.)

The author explains Vietnamese names, method of determining age, and the curriculum and rules of Vietnamese elementary schools. He discusses traumas children suffered during war and evacuation. As a result, they may have lost all sense of trust and appear unfriendly. Those who spent time in a refugee camp may feel they are hated by Americans because of negative experiences with the camps' U.S. military police. (SARS abstract)

**2.037**
**Duong, Binh Thanh**
1975 "A Handbook for Teachers of Vietnamese Students: Hints for Dealing with Cultural Differences in Schools." Vietnamese Refugee Education Series No. 3. Washington, D.C.: Center for Applied Linguistics. (39 pp.)

This handbook is intended as a guide to the American teacher in helping Vietnamese students make the cultural and academic transition to the American classroom. Part one of the handbook suggests approaches to specific problems arising from cultural and linguistic differences, including forms of address,

coeducation, work habits, contact with parents, and language of instruction. Part two provides more general information about Vietnamese culture, its values and concepts, and the attitudes of the Vietnamese toward education and school. Part three contains a glossary of vocabulary items found on Vietnamese high school diplomas and certificates. Part four contains a selective bibliography of generally available materials related to Vietnamese culture and language. (Author/ERIC abstract; Order No. ED-108 516)

2.038
**Duren, Edward L., Jr.**
1981 "A Report on Student Attitudes Concerning Integration/Desegregation in Select St. Paul Public Schools." Paper submitted to Integration Review Committee, 29 April 1981. (31 pp.)

A survey of St. Paul minority and nonminority students showed that less than half agreed that the school had a cross-cultural environment or that cross-cultural events were taking place. Nonminority students felt that minority students were given VIP treatment, while minority students did not concur. Minority students may be academically crippled in that they receive credit for work not done. Twenty percent of students who wrote comments on a survey at Highland Senior High School expressed concern that there were too many Asian students in the school, and that they were slowing down the educational process for everyone because of their failure to comprehend English quickly. (SARS abstract)

2.039
**Epstein, Steven, Rany Duong, and Catherine Wilson**
1985 "An Interview with Refugee Youth." *Passage: A Journal of Refugee Education* 1 (3): 27-32.

Two Khmer, two Hmong, and two Lao refugee teenagers living in California and Illinois were interviewed about their home, school, and social life. The youth talked about pressure from their parents to do well in school. They expressed surprise at the rudeness of American students, concern about racial prejudice, and appreciation of American music and access to video tape recorders. The youth hoped to go to college. (SARS abstract)

2.040
**Fogleman, Billye S., and Vincent Nguyen**
1985 "Coping Strategies of Vietnamese to Changing Gender Roles and Statuses in a Southern U.S.A. Metropolitan Area." Paper presented at the 84th annual meeting of the American Anthropological Association, Washington, D.C., 7 December 1985. (10 pp.)

The authors interviewed 28 adult Vietnamese refugees to elicit coping strategies and sex role changes. They found that the Vietnamese highly value their young people because it is believed their education will gain future financial security and respect for the family. Children are freed from other responsibilities in order to complete their homework every evening and are taught to consider success in school their vocation. (SARS abstract)

2.041
**Freeman, Joyce S.**
1984 *Upward Mobility Aspirations As Indicated by Educational Choices among Immigrant Groups.* Ph.D. dissertation, University of Denver, Denver, Colo. Ann Arbor, Mich.: University Microfilms International. (117 pp.)

This study compares two immigrant groups, Mexican and Asian, and a native-born group to discover whether they differ from each other in enrollment in ninth grade college preparatory courses, the operationalization of educational credentials, one of the routes to higher status occupations. The effects of four variables--amount of English spoken in the home (Lau level), school attended, sex differences, and with whom the pupil lives--are examined.

The research is a descriptive statistical case study of the total population of ninth-graders at four Denver public high schools, where the majority of the Mexican and Asian immigrant groups attend.

The total study population was 2,394 students of which 2,241 or 93.6 percent were native-born and 153 or 6.4 percent foreign-born. Of the foreign-born group, 75 or 49 percent were Mexican, 68 or 44.4 percent Asian. Of the native-born group, 55.5 percent were Spanish-surnamed, 37.8 percent Anglo/Other, 4.8 percent Black, 3 percent Oriental, and 0.8 percent American Indian. Of the Asian immigrant group, 61.8 percent were Vietnamese, 23.5 percent Laotian, 8.8 percent Cambodian, and 5.9 percent Korean.

The results indicated that: (1) There were more Asians than Mexicans or native-born enrolled in college preparatory mathematics, science, and accelerated English but not college preparatory regular English or social studies courses. (2) When the variable, school, was controlled, the Asians continued to have more students than the Mexicans or native-born in college preparatory mathematics and science courses although the amount of difference varied with the school. (3) The more English spoken in the home, the greater the differences between the enrollment of Asians and Mexicans in college preparatory mathematics, English, and to a degree, science. (4) Fewer Mexicans living with both parents were enrolled in college preparatory courses than were those living with the mother only, but more Asians living with both parents were enrolled in college preparatory courses than were

those living with the mother only. (5) When the variable, sex, was controlled, there were more Asians than Mexicans enrolled in college preparatory mathematics and science, but more Asian females than Mexican or Asian males enrolled in college preparatory English and social studies. (Dissertation Abstracts; Order No. DA84-18358)

**2.042**
**Furey, John C.**
1983 "Southeast Asian Refugees in Schools." In *Changes and Challenges: City Schools in America*, edited by Susan C. Farkas, pp. 39-50. Washington, D.C.: Institute for Educational Leadership.

Furey is one of thirteen journalists who contributed articles to this collection on positive and negative aspects of urban and minority education. His three articles on educational programs for refugees first appeared in the Statesman Journal in Salem, Oregon, on 1 and 2 May 1983. The number of non-English-speaking students in American schools is growing, the reporter notes. In California, nearly one in five students speaks little or no English, and in San Francisco, 8 to 9 percent of the school population is Vietnamese. Bilingual programs for Southeast Asian refugees are hampered by lack of school space, lack of appropriate textbooks, negative feelings about bilingual education, American teachers' inadequate understanding of their students' cultures, and insufficient communication among schools that have developed successful programs. Although the demand for bilingual teachers was great, native language speakers who worked with the children had trouble getting their teacher's credentials in the United States. (SARS abstract)

**2.043**
**Gerber, Paul J., and Henry Reiff**
1979 "Educating Resettled Vietnamese Children in New Orleans." *Education Unlimited* 1 (6): 22-24.

In the past in the American educational system, a disproportionate number of culturally different children were placed in special classes. Misplacement of children has been challenged by P.L. 94-142, the Education Act for All Handicapped Children. In keeping with the educational philosophy of P.L. 94-142, special class placement is not considered to be a viable solution for Vietnamese refugee children in New Orleans. It is popularly believed that these children's problems in the classroom are primarily social and lingual and secondarily educational. (SARS abstract)

2.044
**Goldstein, Beth Leah**
1985 *Schooling for Cultural Transitions: Hmong Girls and Boys in American High Schools.* Ph.D. dissertation, The University of Wisconsin--Madison. Ann Arbor, Mich.: University Microfilms International. (313 pp.)

This case study evaluates the educational experiences of Hmong students at two different high schools in a moderate-sized midwestern city. One, Logan (pseudonym), served a working class population and had a vocational/technical orientation. The other, Ashmont (pseudonym), served mainly college-bound children of professionals. At Logan, Hmong students were enrolled in English as a second language classes taught by a devoted Hispanic teacher and were mainstreamed in some classes. However, in the mainstream classes, they were grouped with low achievers, and the teachers generally spent more time on discipline than course content. The Hmong were directed into classes where teachers made grade concessions on the bases of effort and cooperation, and so the Hmong were able to attain passing grades without mastering the course material.

At Ashmont, the Hmong were in a separate Limited English Proficiency program and generally had the same teacher year after year. At both schools, the Hmong remained isolated from their American peers, even to the point that they ate their lunch separately in the ESL classroom because they felt uncomfortable in the cafeteria.

Hmong parents put greater pressure on boys than girls to complete their education; girls who dropped out of high school (85 percent from 1980-83) still played a vital role in the Hmong community, that of childbearing and attending to family needs. Hmong students found that high school attendance did not lead to social acceptance, but they believed that it was the key to economic success. Interpreting the aloofness of American students as hostility, they became all-the-more determined to preserve their cultural heritage. (SARS abstract; Dissertation Abstracts Order No. DA86-01538)

2.045
**Guskin, Judith, and Beth L. Goldstein**
1983 *From Laos to the Midwest: Schools and Students in Transition.* Milwaukee: Wisconsin Department of Public Instruction, Division for Instructional Services, Bureau for Program Development, and Bilingual-Bicultural Education. (55 pp.)

This is a guide to accompany two videotapes, "Pain and Promise" and "Fitting In." It explains the educational background of Lao and Hmong students and looks at three model educational programs in St. Paul, Sheboygan, and Madison. Two Hmong leaders, Yang Dao and Vang Chia, give their views on education. (SARS abstract)

## 2. EDUCATION

2.046
**Harris, Betsy, and Patricia Hardy**
1978 *A Sourcebook for Teachers of Indochinese Refugee Children.* Wichita Falls, Tex.: Education Service Center Region 9. (86 pp.)

The large number of Indochinese refugee children entering American schools since the fall of 1975 has made it necessary for local education agencies to try to adjust to these children's language and cultural differences. Recent court decisions regarding language minority students have made clear the schools' obligation to provide access to educational programs and services for such children. This sourcebook is designed to answer some of the questions school staff may have about the legal mandates in general and about Indochinese refugee children and their cultures in particular. Although the book does not attempt to be a complete source, it does cover the following areas: (1) the advantages and disadvantages of the different approaches to second language teaching, (2) ways for non-Indochinese-speaking teachers to communicate with Indochinese children, (3) ESL methodology and criteria for the evaluation of ESL texts, (4) methods for dealing with the shortage of suitable language-specific texts, and (5) the cultural background of these children. A section of sample readings and exercises is included. Appendices provide information on potential problem areas in English pronunciation and structure. Twenty-one references are cited. (NIUCSEAS abstract)

2.047
**Hascall, O.W.**
1972 *The Baccalaureate Examination in the Republic of Vietnam.* Stevens Point, Wis.: University of Wisconsin--Stevens Point.

An extensive study of the system of examinations in South Vietnam. Emphasis on the Baccalaureate Examination, with some general information on educational conditions. It is useful as documentation of educational evaluation and examination systems in South Vietnam prior to the reform. (CEEDE abstract)

2.048
**Hendricks, Glenn L.**
1979 "Indochinese Students in Higher Education: A Case Study Report." In *Proceedings of the First Annual Conference on Indochinese Refugees*, compiled by G. Harry Stopp, Jr., and Manh Hung Nguyen, pp. 40-46. Fairfax, Virginia: George Mason University.

Report on the experience of 400 Indochinese refugee students at the University of Minnesota during 1977-79. The students had an average age of 22, and were twice as likely to be male as female. Twenty-five percent had previous post secondary education. Thirty-seven percent were in engineering, 16 percent in health care and 8 percent in computer science. By early 1977, 86 percent of the refugee student population received some form of financial aid. Major recommendations involve: (1) the general need to avoid assuming homogeneity among the Indochinese, and (2) the specific need for the university to play a major role in the acculturation of the students. (ORR abstract)

2.049
**Henkin, Alan B., and Liem Thanh Nguyen**
1981 *Between Two Cultures: The Vietnamese in America.* Saratoga, Calif.: Century Twenty-One Publishing.

Containing an overview of the historical and socio-cultural backgrounds of the Vietnamese in the United States and a contrastive analysis of American and Vietnamese cultures, the study describes some salient characteristics of Vietnamese education. (CEEDE abstract)

2.050
**Hunter, William A., and Liem Thanh Nguyen**
1977 *Educational Systems in South Vietnam and of Southeast Asians in Comparison with Educational Systems in the United States.* Ames, Iowa: Research Institute for Studies in Education, College of Education, Iowa State University. (184 pp.)

Descriptions of the Vietnamese and Southeast Asian educational systems are presented. The purpose of the document is to provide American educators with background information to help Vietnamese refugees adjust to the American educational system. This booklet was developed by Iowa State University to alleviate the adjustment problems of Vietnamese and other Indochinese refugee children attending Iowa schools. The entire Indochinese system, which was patterned after the French national educational system, is compared to the American system. Three major sections outline and describe the structure of Vietnamese elementary, secondary, and higher education; curriculum content in elementary, secondary, technical, and agricultural levels; and grading and evaluation procedures. Two sections provide a comparative analysis of school system structure in Southeast Asia, America, and Iowa. Similarities in organizational patterns, curricula, and course content are discussed. Differences exist in areas of grading, student grouping, credit for learning, and educational philosophy. Another section suggests methods by which American teachers and administrators can deal with problems of school records, Indochinese names, and grade placement. A final section discusses intelligence testing and health problems. (ERIC abstract; Order No. ED-155 099)

2.051
**Janssens, Luc G.**
1987 *The Integration of Hmong Adults into American Society through the Community College: A Participatory Study of the Possibilities of Cultural Preservation.* Ed.D. dissertation. San Francisco: The University of San Francisco. (309 pp.)

The study was conducted in order to assess how effectively the Hmong are being integrated into American society through the community college, and to determine how the community college can better help them in the adjustment process. Using the participatory research model, the author interviewed five Hmong students and five instructors of Hmong students to identify their insights on Hmong values and beliefs, and their perceptions on areas of conflict and tension. The students indicated that one of their major problems was balancing adjustment to American society and maintenance of their Hmong identity. They further indicated a desire

for instructors and American students to better understand them, and, in particular, felt that their instructors should recognize the difficulties they were having with the English language. They also recognized that they tended to be reticent and shy in class, in part because of these difficulties. The instructors agreed with the Hmong students' assessment of the problem and suggested that special considerations be given to them until they have acquired the communication skills necessary to successfully participate in regular classes. All participants suggested the usefulness of having credit and non-credit classes and workshops on Hmong culture and language. Also, they felt the need to involve Hmong elders and clan leaders in the educational process, through special skills-oriented and survival-oriented classes, using outreach techniques to get them involved in the program. The negative attitudes of American students remained a problem. (Author abstract/SARS edited)

**2.052**

**Jarmon, Hattie, Ellsworth Gerritz, and William S. Patrick**

1970 *Republic of Vietnam: A Study of the System of Higher Education and Guide to the Admission and Academic Placement of Vietnamese Students in Colleges and Universities in the United States.* Washington, D.C.: AACRAO.

An extensive description of courses offered, schedules and degrees and diplomas awarded by departments of the universities (public and private) and institutes in South Vietnam. Designed to aid in the evaluation and placement of Vietnamese students in American colleges and universities. This book provides a brief history of the development of higher education and general information about education in South Vietnam during the 1960s. (CEEDE abstract)

**2.053**

**Kelly, P., and R. Bennoun**

1984 *Students from Indo-China: Educational Issues--A Resource Book.* Surrey Hills, Australia: Australian Centre for Indochinese Research. (149 pp.)

This study describes the situation of young refugees from Kampuchea, Laos and Vietnam in Australian schools. It aims to promote understanding of the problems facing Indochinese students and of their experiences and attitudes. It is intended as a working document for people involved in education and curriculum development. Data were gathered from students, parents and educators by means of case studies, interviews, questionnaires and workshops. The six chapters include information on: 1) the experiences of refugees in their own countries and during resettlement in Australia; 2) the different cultural and religious backgrounds of the various ethnic groups; 3) the educational systems in their countries of origin; 4) the techniques used in schools in Australia and the attitudes of teachers to refugee students; 5) the results of questionnaires and interviews with teachers, students and parents; and 6) five individual case studies. The research findings are presented in both tabular and descriptive form.

The authors emphasize that refugees from Indochina constitute a wide range of cultural, socio-economic, religious and political groups. However, in many cases, students are stereotyped by the media and by teachers, who view them as a

homogeneous group and ignore their different ethnic origins. While there are some innovative teachers and programmes in Australia, the authors found that these were isolated and there was no opportunity for sharing experiences. There is a lack of trained ethnic teachers. The authors conclude that many students have not succeeded in adapting from the educational system in their countries of origin to the educational system in Australia. Most schools have reacted to the migration in an unplanned and uncoordinated manner. Among the specific causes of action recommended are suitable training for teachers; the exchange of ideas among teachers; and the integration of ethnic teachers. The study ends with a bibliography. (Refugee Abstracts)

**2.054**
**Kelley, Kathleen R.**
1981 "Teaching English Reading and Writing to Vietnamese Children." In *Thumbprints and Thoughtprints: Every Learner Unique: Proceedings of the 32nd Annual Pittsburgh Conference on Reading and Writing*, edited by Shirley A. Biggs, Harry W. Sartain, and Anne E. Werdmann, pp. 133-50. Pittsburgh, Penn.: Faculty in Language Communications, Division of Teacher Development, School of Education, University of Pittsburgh.

The author explains how the five Confucian virtues of propriety, humanity, wisdom, righteousness, and faithfulness guide the Vietnamese in their daily conduct. Language contrasts between English and Vietnamese, and teaching methods for reading and writing are described. (SARS abstract)

**2.055**
**Khe, Do Ba**
1976 "Some Hints to Work With Vietnamese Students." Phoenix: Arizona State Department of Education. Mimeographed. (24 pp.)

This aid for teachers of Vietnamese children is an attempt to identify the educational needs and describe the background of Vietnamese students. It addresses several areas of need such as learning, grade placement, social relationships, and school background. The degree of the students' cultural differences is dependent upon their background; for example, whether they had been living in the city or in the countryside, and whether they had been intellectuals or illiterates. (Author/ERIC abstract/SARS edited; ERIC Order No. ED-133 383)

**2.056**
**Lao Family Community, Inc.**
1981 *Conference on Hmong Resettlement in the United States: National Conference Report 1981, Sponsored by Lao Family Community Inc.* Santa Ana, Calif.: Lao Family Community. (124 pp.)

This reports gives the recommendations of participants at the 1981 National Conference on Hmong Resettlement. Categories include adult education, employment, health care, mental health, development of Hmong leadership,

resettlement strategies, social services, foundations, economic development, community action/volunteerism, and children and youth. Appendices list Lao, Hmong and American participants. The section on children and youth recommends that bilingual programs continue until 1991, that buddy programs be instituted to advance friendship between Americans and Hmong children, and that Hmong students be placed with age-mates but be provided with appropriate-level materials. (SARS abstract)

2.057
**Liff, Mark**
1980 "Indochinese Refugees: The Newest Americans." *American Education* 16 (3): 6-16.

Report on the education of Indochinese students in American schools with an emphasis both on their needs, and problems encountered by their teachers. Report notes that almost 45 percent of the newly arrived refugees are school-age children and half of them need intensive English training. Report also notes the needs for more language teachers, more resource materials about cultural awareness, and more federal funding. The experiences of teachers of Indochinese students are also discussed. (ORR abstract)

2.058
**Luther College**
1986 "Our Stories: A Collection of Writings by Luther's Cambodian, Laotian, and Vietnamese Students." Decorah, Iowa: Luther College. (33 pp.)

Thirteen Luther College students from Vietnam, Laos, and Cambodia tell of their escapes from their native countries and their resettlement in the United States. (SARS abstract)

2.059
**Maldonado, Stephen**
1976 "Programmatic Recommendations and Considerations in Assisting School Districts to Serve Vietnamese Children; IDRA Seminar Digest." San Antonio, Tex.: Intercultural Development Research Association. (17 pp.)

The seminar reported here focused on identifying the needs and problems of Vietnamese children and adults. These included bilingual education, culture clash, second language programs, and educational differences between Vietnam and the United States. It was observed that teachers must be prepared to respond to their Vietnamese students according to their geographic origins, the needs and desires of students' families, and the availability of curricular and human resources. Many Vietnamese parents believe that culturally pluralistic bilingual bicultural programs are needed to meet the needs of their children. Vietnamese parent-child relationships are quite different from American relationships. Contact with American culture is seen by many Vietnamese as threatening traditional family relationships. Furthermore, some Vietnamese parents fear that a continuous emphasis on English in the education of their children will make communication with them increasingly difficult. Language learning, skill learning, and job

placement are important to the Vietnamese. Developers of language programs for Vietnamese should group students according to age, profession and marital status and should use Vietnamese people as instructors or as aides for non-Vietnamese teachers. Teachers must know the difference between the ways the English and Vietnamese languages function as tools for communication. (ERIC abstract; Order No. ED-133 405)

**2.060**
**Martin, John**
1976 "Vietnamese Students and Their American Advisers." *Change* 8 (10): 11-14.

The influx of Vietnamese and Cambodian refugees that began in 1975 had a dramatic impact on American colleges and universities. The Red Cross and other service agencies undertook the task of translating Indochinese student records to American equivalents. In spite of a lack of governmental aid, many small and moderate-sized universities accepted refugee students. Language and money were the students' greatest obstacles. A number of refugees enrolled in community colleges, which have more flexible admission policies and lower tuition, using those colleges as a stepping stone to more advanced programs. The author makes comparisons to the Vietnamese higher education system, which included inadequate classroom space and library facilities, and crash courses by itinerant professors. (SARS abstract)

**2.061**
**Maryland State Department of Education**
n.d. "Teaching Pre- and Semi-Literate Laotian and Cambodian Adolescents to Read." Baltimore: Maryland State Department of Education. (27 pp.)

This handbook on teaching literacy to Laotian and Cambodian adolescents emphasizes an "experience" curriculum rather than an abstract one. Ten teaching techniques are described, and numerous suggestions are made for developing instructional materials. Teachers are reminded that these youth are subject to the universal pressures of adolescents. Appendices include a description of the languages of Southeast Asia, a list of refugee education guides available from the Center for Applied Linguistics, and an annotated bibliography on teaching English as a second language to illiterate teenagers and adults. (SARS abstract)

**2.062**
**Mason, Sarah R.**
1986 "Training Hmong Women: For Marginal Work or Entry into the Mainstream." In *The Hmong in Transition*, edited by Glenn L. Hendricks, Bruce T. Downing, and Amos S. Deinard, pp. 101-20. Long Island, N.Y.: Center for Migration Studies.

Most training programs for Hmong women in the St. Paul-Minneapolis metropolitan area were found to reflect a conventional notion of immigrant women as needleworkers and housecleaners. Training Hmong women in these areas of marginal, low-paid work can only create a permanently disadvantaged group of women, according to the author. (SARS abstract)

## 2. EDUCATION

2.063
**Mason, Sarah R.**
1986 *Training Southeast Asian Refugee Women for Employment: Public Policies and Community Programs, 1975-85.* Southeast Asian Refugee Studies Occasional Papers No. 4. Minneapolis: Southeast Asian Refugee Studies Project, Center for Urban and Regional Affairs, University of Minnesota. (142 pp.)

The author surveyed 69 community programs for training Southeast Asian refugee women and found that women were being trained almost exclusively for low-paid, low-skilled, unstable jobs that offered few opportunities for advancement. The occupations for which refugee women were most frequently trained were electronics assembly, sewing, cleaning, child care, health care, and management of needlework businesses. Mason found inequities between job training programs directed toward men and those directed toward women. Even though the Refugee Act of 1980 called for uniform educational assistance for men and women, many community training programs concentrated on training male heads of household with the aim of reducing the numbers receiving public assistance. Training in the health care field had the most positive results for refugee women in terms of wages and job stability. Women trained in the other five occupations were caught in a cycle of moving back and forth between public assistance and low-paid, unstable employment. (SARS abstract)

2.064
**Mauger, Marc**
1959 "Secondary Education." In *Kingdom of Laos*, edited by René de Berval, pp. 446-47. Saigon: France-Asie. [University of Wisconsin--Milwaukee Library, DS557.L2,B43]

In 1945, at the time of the Japanese coup-de-force, secondary education in Laos was available only at Pavie College, which enrolled no more than 200 Laotians. The Royal Lao Government opened the first provincial secondary schools in Pakse, Savannakhet, and Luang Prabang in 1949 and in Xieng Khouang in 1955. Only 20 percent of the candidates seeking admission to secondary schools were admitted; 652 students were admitted to the secondary form in 1955. No higher education existed in Laos, but the government granted scholarships to students who wished to study abroad, mostly in France. (SARS abstract)

2.065
**Mertz, Ronald E.**
1984 "'They are All Middle Class, You Know:' Laotians in a Public School." Paper presented at American Anthropological Association annual meeting, Denver, Colo., 16 November 1984. (14 pp.)

This paper briefly summarizes the academic success of Lao students in a midwestern urban school district and suggests possible factors that are contributing to a different pattern of success for Lao and Vietnamese students. Overall, teachers held a positive attitude toward refugee students, although many did not know the ethnicity of each student in the class. English ability level of students who had been in the school system two or more years was greater for the

Vietnamese than for the Lao. Sixty-five percent of the Lao and only 12 percent of Vietnamese students had grades lower than C in mathematics, and 81 percent of the Lao and only 6 percent of the Vietnamese received a grade of less than C in social studies. The contrast was not as great in science (66 percent versus 37 percent). (SARS abstract)

2.066
**Miller, Daniel P., and Philip W. Cooper**
1986 *Minority Youth and Education: A Profile of the Greater St. Paul Area.* A Special Report from the St. Paul Foundation. St. Paul, Minn.: Amherst H. Wilder Foundation, Wilder Research Center. (77 pp.)

The authors found that Asians, mainly Southeast Asian refugees, are the fastest growing school-age minority group in the three-county area that includes St. Paul, Minn. Currently Southeast Asians are the largest minority group at the preschool level, and by the year 2000 are likely to be the largest minority group at all levels of schooling. Of all minority groups, Asians had the highest percentage of children living below the poverty level (42.4 percent). Asians also had the lowest high school dropout rates of any minorities and had the highest proportion of high school graduates enrolling in post-secondary institutions. (SARS abstract)

2.067
**Miller, Virginia, Rodney T. Onotera, and Amos S. Deinard**
1984 "Denver Developmental Screening Test: Cultural Variation in Southeast Asian Children." *The Journal of Pediatrics* 104 (3): 481-82.

The purpose of the study was to determine which Denver Developmental Screening Test items may be failed because of cultural differences. Language differences resulted in failure to use plurals. Some games used in the test did not exist in the Southeast Asian culture. (SARS abstract)

2.068
**Minneapolis Public Schools**
1984 "Reactions of Lao/Cambodian Students (Minneapolis, 1983-84) to Their Experiences in the U.S.A." Minneapolis, Minn.: Minneapolis Public Schools. (4 pp.)

Children were asked what they wanted Americans to know and understand about Lao/Cambodian people, what was hard for them in the United States, whether they missed their country, and what they hoped to do in the future. Respondents told tales of death and torture. They spoke of being laughed at and misunderstood, and of the problems their parents had finding employment. They missed their customary foods, grandparents, water buffaloes, and hammocks. (SARS abstract)

## 2. EDUCATION

2.069
**Minnesota State Department of Education**
n.d. "A Brief Sketch of the Refugee Child in the U.S." St. Paul: Minnesota State Department of Education. (5 pp.)

With very few exceptions, all Southeast Asian refugee children are attending school, this report concludes. It is noted that Vietnamese children have a much shorter play-cycle than their American counterparts. Vietnamese etiquette, passive learning style, and agility are examined. (SARS abstract)

2.070
**Minnesota State Department of Education**
1980 "Educational Needs of Limited English Proficient Students." St. Paul: Minnesota Department of Education. (43 pp.)

LEP students in Minnesota are predominantly from lower income levels, and generally have not been exposed to a literate environment prior to entering school. These students are about equally divided among recent immigrants and native-born minority language groups. Research found that the level of proficiency that an LEP student is able to attain in English is at least partially dependent upon his or her proficiency in the native language. Low-income LEP children who are not literate in their native language tend to become semi-literate in both languages when required to learn to read English and to learn concepts through English. (SARS abstract)

2.071
**Minnesota State Department of Education**
1977 *A Handbook for Teachers of Vietnamese Refugee Students.* Prepared by Tam Thi Dang Wei. St. Paul: Minnesota State Department of Education. (130 pp.)

This handbook reviews the world of the Vietnamese child in Vietnam in the areas of religion, values, customs, behavior expectations, and education. The values of self-effacement and filial piety are among those explained. The Vietnamese have a deep love of learning; the author believes this learning is sometimes too theoretical and is not of practical use in the work world. The Vietnamese look at all the alternatives, contrary to the "monistic" approach of Americans. Life is regarded as a blend of good and evil. Students have a passive learning style, and do not have elective courses in high school. Case studies of Vietnamese students having trouble because of cultural conflict in American schools are given. (SARS abstract)

2.072
**Moua, Dang, and Betty Seal**
n.d. "Understanding Your Lao Students." Mimeograph. Long Beach Unified School District, Education Department, Office of Consultant, Foreign Languages, ESL, Bilingual-Bicultural and Indian Education. (5 pp.)

This paper gives a point-by-point list of differences between Lao and American schools in the areas of dress and behavior. There are also explanations of Lao Hmong names, family, home and food. (SARS abstract)

2.073
**Munnell, Kathryn**
1985 "The Youth and Adult Cultural Orientation Programs: How They Can Benefit Each Other." *Passage: A Journal of Refugee Education* 1 (3): 13-14.

In the United States, the school experience can be an alienating force between the refugee parent and child. This article demonstrates how the Intensive Program curricula for adolescents and adults can be linked, so that the school can be seen as a bridge between parent and child. (Journal abstract)

2.074
**National Clearinghouse for Bilingual Education**
1981 "Information Packet on Refugee Resources." Wheaton, Md.: National Clearinghouse for Bilingual Education. (78 pp.)

Includes information on the Transitional Program for Refugee Children and educational services for Cuban and Haitian children. The Refugee Reports analysis of the Refugee Act of 1980 and statistics on Indochinese children from the National Center for Education Statistics are reproduced, and a list of sources of information pertaining to refugee education is included. (NIUCSEAS abstract)

2.075
**National Clearinghouse for Bilingual Education**
n.d. "Some Helpful Hints for Vietnamese High School Students in New York City." Photocopy. Wheaton, Md.: National Clearinghouse for Bilingual Education. (8 pp.)

Written in Vietnamese, this paper describes how to choose a high school, the different types of high schools, high school diploma requirements, and basic competency tests. (SARS abstract; NCBE Order No. 220.044)

## 2. EDUCATION

2.076
**National Indochinese Clearinghouse**
1976 *A Manual for Indochinese Refugee Education, 1976-77.* Prepared for the U.S. Department of Health, Education, and Welfare, U.S. Repatriate and Refugee Assistance Staff. Washington, D.C.: The National Indochinese Clearinghouse, Center for Applied Linguistics. (279 pp.)

This manual is intended to meet the needs of elementary and secondary school teachers and administrators across the United States who have been charged with the education of Vietnamese, Cambodian, Laotian, and Tai Dam refugee students. Sources of difficulty in learning English for the various groups are explained, along with English as a second language methods and techniques. The duties and training of bilingual aides are reviewed. A final section of the manual deals with the cultures and histories of Vietnam, Laos, and Cambodia. A detailed account of the curricula in Vietnamese elementary and high schools is included in the appendix. (SARS abstract; ERIC Order No. ED-135 236)

2.077
**Neale, Norah C.**
1986 *Career Decision-Making of Hmong College Students: An Exploratory Study.* Unpublished master's paper. Minneapolis: University of Minnesota, College of Education, Counseling and Student Personnel Psychology Program. (69 pp.)

The major objective of this study is to explore the educational and occupational decision-making of Hmong college students. Occupational knowledge from their families is unavailable to most Hmong youths, whose parents know less than the youths do about the American work world. Data collected for the study suggest a lack of adjustment to the University system as a whole and some confusion by the students about their academic goals. Money and lack of English skills were found to be the students' major barriers to achieving educational goals. Education was a lower priority for Hmong women than for men. The author recommends that Hmong students receive one-to-one culturally sensitive counseling about career goals. (SARS abstract)

2.078
**New York City Board of Education**
1985 "Newton High School Project Capable 1983-84. OEA Evaluation Report." Brooklyn, N.Y.: Office of Educational Evaluation, New York City Board of Education. (47 pp.).

Evaluative report of Project Capable, in its second year of a three-year funding cycle (1983-84). Instruction in English as a second language (ESL) and native language arts, and bilingual instruction in science and social studies, were provided to approximately 400 Chinese, Korean, and Vietnamese speakers (most of them recent arrivals to the country) in grades nine through twelve at four sites in the New York City area. Project children's parents participated in some activities. The project resulted in significantly higher test scores in English as well as higher passing rates in science, social studies, and vocational courses. (ERIC abstract; Order No. ED-263 258)

2.079
**Nguyen, Kim Thanh**
1977 "Counseling Asian Students." In *Forum of Transcultural Adaptation: Asian Children in American Classrooms: Proceedings*, pp. 25-31. Chicago: Department of Transitional Bilingual Education, State Board of Education.

The author interviewed teachers and parents of Asian students, and Asian students themselves about Asian students' adjustment to American schools. Teachers found Asian children to be polite and diligent but too passive and reluctant to associate with American children and to eat American food. They thought many Asian parents were negligent about their children's educations. Parents were proud of their children's progress in school, particularly in math and science. They felt, however, that the children were becoming less studious, seemed to regard school as playtime, and watched television constantly instead of doing homework. They felt that teachers asked for too much parental participation. The students approved of their school buildings and of their teachers but not much else. They thought English was too hard, and American students too bullying and too quick to laugh at them. Their textbooks implied Asian inferiority, which made them angry. They also thought their parents were too conservative and didn't want them to have any recreation. The author notes that the time the students spend on acquiring English usage makes them slip behind on other subjects, creating anxiety. Counselors need to assure students that there is nothing wrong with their customs and habits. But, for example, if bowing to the teacher has caused other students to laugh, the student might wish to show his respect in another way. The author also recommends that textbook authors give more factual accounts of Asian affairs and histories with special regard to cultural values. (SARS abstract)

2.080
**Nguyen, Liem Dang**
1979 "Bilingual-Bicultural Education for Vietnamese." Paper presented at the Annual Conference of the National Association of Asian Americans and Pacific Education, Los Angeles, Calif., April 1979. (10 pp.)

This paper reviews the bilingual educational needs of Indochinese peoples in the United States and suggests ways that these needs can be met. Outlined are two models of bilingual/bicultural education. The first model, which emphasizes a strong English as a second language (ESL) component, meets the needs of students born in Indochina. The second model, which is primarily for people of Indochinese descent who are born in the United States, features maintenance of the student's native language but primary instruction in English. The preservation of their native languages and ethnic and cultural identity is said to be necessary for the mental well-being of Indochinese students in the United States. As practical means by which this can be accomplished, pedagogical techniques are suggested. Some information on linguistic patterns and cultural behavior of different Indochinese groups is also presented. (ERIC abstract; Order No. ED-212 684)

## 2. EDUCATION

**2.081**
**Nguyen, Liem Thanh**
1979 *Relationships between Perceived Adaptation to the New School Setting and Academic Standing in the New School among the Indochinese Refugee Students in Iowa Junior and Senior High Schools.* Ph.D. dissertation, Iowa State University, Ames. Ann Arbor, Mich.: University Microfilms International. (121 pp.)

The relationship between perceived adaptation to the new school setting and academic standing in the new school among the Indochinese refugee students in Iowa junior and senior high schools was investigated. The results of the study showed that this relationship is positive and highly significant. Further analysis showed that both perceived adaptation to the new school setting and academic standing in the new school mean scores are significantly lower than those in the native school. This suggests that these students are in the transition stage that entails many difficulties which may set limits on their learning ability and academic performance in the host school. Among the factors that can contribute to the process of adaptation to the new school setting and consequently to the academic standing in the new school of these students, the following were identified and assessed: (1) perceived adaptation to the old school setting, (2) academic standing in the old school, and (3) age. Because they still are in the transition stage, these students like and perform better the school subjects that are nonculture-linked, such as mathematics, than the school subjects that require much English and American cultural background, such as social studies. All these findings, on one hand, fully support the hypotheses formulated, and on the other hand, have several implications for the education of the refugee students in the host school. (Dissertation Abstracts; Order No. DA79-24258)

**2.082**
**Nguyen, Liem Thanh**
1976 "Vietnamese Culture Kit." Ames, Iowa: Research Institute for Studies in Education, Iowa State University. (36 pp.)

A brief description of the cultural background of the Vietnamese refugees, it provides useful information for American sponsors, educators and social workers assisting in the resettlement of Vietnamese refugees. Addresses questions of cultural differences and the need to develop sound interpersonal relationships. (CEEDE abstract; ERIC Order No. ED-149 602)

**2.083**
**Nguyen, Liem Thanh, and Alan B. Henkin**
1980 "Determining Factors of Perceived Adaptation and Academic Standing of Indochinese Refugee Students: An Exploratory Study." *NABE [National Association for Bilingual Education] Journal* 5 (1): 45-61.

Indochinese student success in adapting to new school environments may lead to improvement in academic performance. Factors which contribute to the process of adaptation in new school settings include perceived adaptation in the old school, academic standing in the old school, and age. (NIUCSEAS abstract)

2.084
**Nguyen, Liem Thanh, and Alan B. Henkin**
1980 "Reconciling Differences: Indochinese Refugee Students in American Schools." *Clearing House* 54 (3): 105-8.

This exploratory study was designed to assess the self-perceived adaptation to the new school setting of a sample of secondary-age Indochinese students in their fourth year of American schooling, and to determine the relationship between individuals' perceived adaptation and their performance in various academic subjects. (ERIC abstract)

2.085
**Nguyen, Liem Thanh, and Alan B. Henkin**
1981 "Vietnamese Refugee Students: Legacies of an Educational Past." Pamphlet. Iowa City, Iowa: Center for Educational Experimentation, Development and Evaluation, College of Education, University of Iowa. (64 pp.)

Looks at the political and educational influence of external forces such as French colonialism. Examines the organization of the educational system, the scope and sequence of the curriculum, and the role of examinations in the Vietnamese culture. The book suggests there is a need for programs to acclimate refugee students and their parents to open systems of education in the United States. Includes tables, charts, and a bibliography. (NIUCSEAS abstract)

2.086
**No author cited**
1982 "Educational Needs." Unpublished paper. Providence, R.I. (5 pp.)

This paper divides the Hmong into The Parents Generation, The Flexibility Generation (ages 21 to 40), Adolescents, Community Leaders, and Bilingual/ Bicultural Workers, and addresses the question of what can be done to help each group become better adjusted and economically independent. (SARS abstract)

2.087
**Outsama, Kao**
1977 "Laotian Themes." New York: Regional Bilingual Training Resource Center, Center for Bilingual Education, Board of Education of the City of New York. (34 pp.)

The author gives an overview of Laotian customs, such as limits on displays of affection, celebrations, daily habits, cooking and eating, greetings, and courtship. He then describes the educational system and learning styles in Laos. (SARS abstract)

## 2. EDUCATION

2.088
**Peterson, Margo P., and Barbara Sosnowski**
1985 "Preparing Refugee Youth for American Secondary School: The PASS Program." *Passage: A Journal of Refugee Education* 1 (3): 8-12.

Preparation for American Secondary Schools (PASS) programs designed to prepare 13- to 16-year-old refugees for the transition to American secondary schools have been implemented in the refugee training centers in Thailand and the Philippines. The curriculum emphasizes language and math skills and cultural orientation. Students also develop cross-cultural, interpersonal, and coping skills for their own transition and for their roles as members of a family in transition. Classes run for four hours daily for 20 weeks. Program development was based on knowledge of the students' (all Khmer) educational background, placement testing, and the experiences of English as a second language programs in the United States. The first class graduated from the Thailand program in September 1985, and curriculum development continues based on the experiences of this group both while they were in the program and after their arrival in the United States. (ERIC abstract; Order No. ED-263 774)

2.089
**Phommasouvanh, Bounlieng**
1979 "Transitional Language Problems and Cultural Differences of Laotian Children." Oakdale, Iowa: The Mid-America Center for Bilingual Materials Development, University of Iowa. (10 pp.)

This paper compares Laotian language and education to American language and education. The demand for education in Laos exceeded the government's ability to provide it. Laotian students are accustomed to rote learning and strict rules of behavior. They might appear submissive to American educators. (SARS abstract)

2.090
**Prendergast, Nancy**
1985 *A Vietnamese Refugee Family in the United States from 1975-1985: A Case Study in Education and Culture.* Ph.D. dissertation, Loyola University, Chicago, Ill. Ann Arbor, Mich.: University Microfilms International.

The study investigated the effectiveness of particular educational programs for the Vietnamese refugee based on an in-depth study of one Vietnamese family's ten-year experience with resettlement camps, English as a second language programs, college education, and college reeducation in the United States. The success or failure of American education for the refugees was determined by their assessment of it. Five members, encompassing three generations, of a Vietnamese extended family living in a Chicago suburb were interviewed and observed over a ten-month period. Their life histories were collected through case study data gathering which included observations of the family, interviews with the subjects, open-ended questionnaires, review of their available written documents, and review of published source material.

The following conclusions were drawn from the study: (1) Refugee camps set up for the first wave of refugees arriving in the United States in 1975 adequately met the physical needs of the refugees but did little else to educate and orient them to life in the United States; (2) The role sponsors played in the education and resettlement process of the refugees varied greatly depending on the sponsor. The subjects of this study encountered one very negative and one very positive experience with different American sponsors; (3) American higher education posed several problems for the subjects of this study--among the most prominent were the refugees' inadequate linguistic and cultural background for the American classroom; (4) Social class was directly related to the subjects' decision to seek college degrees in the United States and to consciously and aggressively pursue better-paying and more progressive employment; (5) Employment for the Vietnamese refugee wife caused some conflict and tension between the husband and wife; (6) The extent to which the three generations of refugees adapted to and accepted life in the United States was directly related to their age. (Dissertation Abstracts; Order No. DA85-17366)

2.091
**Reder, Stephen, project director**
1985 *The Hmong Resettlement Study, Volume I, Final Report.* Washington, D.C.: Office of Refugee Resettlement. Prepared by Literacy and Language Program, Northwest Regional Educational Laboratory, Portland, Ore., in collaboration with the Southeast Asian Refugee Studies Project, University of Minnesota, and Lao Family Community, Inc., Santa Ana, Calif. (298 pp.)

Volume I of the report deals with the background of the Hmong, Hmong resettlement in the United States, how the Hmong are faring in the United States, and summary and recommendations. The education of Hmong children is examined on pp. 160-199. An estimated 300-350 Hmong were attending college in the United States at the time of the study. Expectations for girls to go to college were quite low. Hmong students had formed organizations that cut across kin ties, and youth were emerging as community leaders. (SARS abstract)

2.092
**Rogers, Kay N.**
1978 "Counseling with Indochinese: A Unique Setting and a Harsh Test." In *Counseling and Consulting Minorities*, edited by J. McFadden. Atlanta, Ga.: College Entrance Examination Board. (15 pp.)

Analysis of the potential problems in effectively dealing with Indochinese refugee children in the school system, based on the author's experience in South Carolina. Author outlines the cultural and historical background of the refugees with emphasis on the Vietnamese. Major values noted are those of industriousness, love of learning, and the preference for "heart" rather than "mind." Counselors and teachers need to be more sensitive to the trauma of the refugee experience itself, the continuing cultural tug-of-war between old and new, parental pressures on the child, and a variety of other factors. (ORR abstract)

## 2. EDUCATION

**2.093**
**Ruangthai, Poonsuk**
1984 *Hemispheric Dominance and Academic Achievement of Laotian and Vietnamese Refugee Children in Utah County.* Ed.D. dissertation, Brigham Young University, Provo, Utah. Ann Arbor, Mich.: University Microfilms International. (105 pp.)

This study was designed to determine the relationship between brain hemisphere dominance and academic achievement with respect to race and sex of the subjects. Fifty Laotian and Vietnamese refugee children, ages 8-13, in Utah County served as the subjects. The Lateral Eye Movement Questionnaire was used to determine brain hemisphere dominance, and the Wide Range Achievement Test was used to determine academic achievement. The findings were: there was a significant relationship between brain hemisphere dominance and academic achievement; there was a significant difference in brain hemisphere dominance between races of the subjects but not between sexes of the subjects. (Dissertation Abstracts; Order No. DA84-12467)

**2.094**
**Rubin, Joan**
1981 *Meeting the Educational Needs of Indochinese Refugee Children.* Los Alamitos, Calif.: National Center for Bilingual Research. (112 pp.)

This report examines the issues involved in the planning, implementation, and evaluation of educational programs for Indochinese refugees. The cultural and linguistic characteristics and resettlement patterns of Indochinese ethnic groups are discussed with respect to the different educational needs of these groups. The policies and services of federal programs such as those provided under the Refugee Act of 1980, the Indochina Refugee Children Assistance Act of 1976, and the Title VII Basic Projects and Demonstration Projects Program are also examined. Problems incurred by school districts as a result of the migration of refugees are cited; demographic and enrollment information concerning refugee children is reported. Also covered are curriculum development issues, staff development and inservice education, and student, parent, and community organization strategies. It is concluded that further research is needed in order to clarify those services and methods which deal most effectively with the testing, placement, orientation and provision of instructional services to Indochinese refugees. (ERIC abstract; Order No. ED-212 699)

**2.095**
**Saecho, Choy Orn, as told to Patricia Templeton**
1985 "From the Mountains of Laos to the Suburbs of Seattle: The Story of a Mien Teenager." *Passage: A Journal of Refugee Education* 1 (3): 53-56. [Reprinted from the Spring 1984 *Sourcebook*, published by 13-30 Corporation, Knoxville, Tenn., under the original title, "The New American."]

Choy Orn Saecho, a Mien refugee from the Lao highlands, describes his adjustment to attending an American high school. In Laos, he attended a one-room school and wrote on a slate, because the paper his mother made from

bamboo had to be saved for special occasions. He describes a difficult escape from Laos, a hostile reception in Thailand, and his efforts to survive in the complex society of the United States. (SARS abstract)

2.096
**Sahl, Ethan**
1982 "Management of the Introduction to American Culture for Southeast Asian Children." Paper read at the Southwestern Anthropological Association Meetings, April 1982. (10 pp.)

The author writes of the introduction to America and the English language of a small group of children in a classroom setting. The students were cooperative but had poor retention at first and needed to be taught to be competitive. (SARS abstract)

2.097
**San Diego City Schools**
n.d. "Cambodian Educational System." Wheaton, Md.: The National Clearinghouse for Bilingual Education. (4 pp.)

In outline form, this paper describes the extent of education in Cambodian and the meaning of degrees. While there were 3,534 primary schools in Cambodia, there were only 37 state colleges (for ages 12-16) and 9 state lycees (for ages 16-19). Technical colleges, agricultural schools, other vocational schools, and universities are listed. The numerical grading system is explained, and recommendations for placement of Khmer refugee students are given. (SARS abstract; NCBE Order No. 320.004)

2.098
**Saylor, Lucinda**
1985 "Indochinese Refugees: An Administrator's Handbook." Columbia, S.C.: South Carolina State Department of Education. (40 pp.)

This handbook is designed for administrators and teachers dealing with Indochinese refugees from Vietnam, Laos, and Cambodia. The first section provides the reader with basic information on the personal and behavioral characteristics of Indochinese at home and in school. The second section gives practical suggestions on how to keep student records for Asian students, how to determine grade placement, and the types of programs most likely to be successful in teaching the students both English and native language skills. The third section outlines the legal requirements with regard to these students, and the next section is a simple listing of appropriate and inappropriate expectations to have and actions to take regarding this group. The booklet includes an extensive materials reference section and bibliography. (ERIC abstract; Order No. ED-266 210)

## 2. EDUCATION

2.099
**Saythongphet, Somsak, and Richard P. Murphy**
1978 "A Comparison of Laotian and American Educational Methods and Systems." In *Second Annual Asian Forum on Transcultural Adaptation: Asian Students in American Classrooms: Proceedings*, pp. 24-25. Chicago: Illinois Board of Education.

The educational system in Laos is similar to that of the United States, except that remnants of French influence exist in the Lao system. The Lao school system is highly selective, and higher education is not well established. Classes are large, with about 60 students per grade; students must wear uniforms, and strict discipline is maintained. An entrance exam is required to enter the 7th grade; after 10th grade, the student must compete with others for fewer seats in the senior high school. Curricula and discipline are described. (SARS abstract; NCBE Order No. 420.001)

2.100
**Skinner, Kenneth A., and Glenn L. Hendricks**
1977 "A New Minority: Indochinese Refugees in Higher Education." *OSA Research Bulletin* 18 (4). Minneapolis, Minn.: University of Minnesota Office for Student Affairs. (98 pp.)

Report on the adjustment of Indochinese refugees with emphasis on students attending the University of Minnesota. Analysis is based on experience and a review of student records. The first half of the report emphasizes the importance of brokers and patrons, the expectation of assimilation, and the issue of self-sufficiency versus dependence. The second half focuses on the experiences of university students, why they attend school, financial resources available to them, and their redefinition as an Asian American minority. Authors stress the heterogeneity of the refugee population, and the general success of the university's ad hoc approach in dealing with refugee students. (ORR abstract.)

2.101
**Skinner, Kenneth A., and Glenn L. Hendricks**
1979 "The Shaping of Ethnic Self-Identity among Indochinese Refugees." *Journal of Ethnic Studies* 7 (3): 25-41.

Analysis of the development of ethnic identity among Indochinese refugees, with emphasis on college students at the University of Minnesota. Major options are self-identification as (a) a refugee, (b) a member of a particular national group (such as Vietnamese or Lao), or (c) an Asian-American. Authors note the different rewards for self-placement in each of these categories. Minnesota college students, for example, have access to considerable financial support as members of the Asian-American minority. Potential problems with other minorities are also discussed. (ORR abstract)

2.102
**Skjervold, Christian K., and others**
1975 "Minneapolis Multi-Ethnic Curriculum Project--Acculturation Unit." Minneapolis: Minneapolis Public Schools, Minnesota Department of Intergroup Education. (44 pp.)

The student booklet presents short case studies illustrating the acculturation unit of the Minneapolis Multi-Ethnic Curriculum Project for secondary schools. The last of its nine chapters suggests an activity in which a resettlement official must make decisions relating to education, employment, location, housing, and family services for Vietnamese refugees. (ERIC abstract; Order No. ED-183 479)

2.103
**Skjervold, Christian K., and others**
1975 "Minneapolis Multi-Ethnic Curriculum Project--Family Unit." Minneapolis: Minneapolis Public Schools, Minnesota Department of Intergroup Education. (61 pp.)

The student booklet presents short case studies illustrating the family unit of the Minneapolis Multi-Ethnic Curriculum Project for secondary schools. Thirteen brief chapters describe family life and patterns of different ethnic groups in the United States. They present stories of individuals in groups such as Puerto Ricans, Swedish Americans, Jews, Vietnamese refugees, Japanese Americans, Blacks, Italian Americans, Armenian Americans, American Indians, and Chinese Americans. (ERIC abstract; Order No. ED-183 481)

2.104
**Smith, Harvey H., Donald W. Bernier, Frederica M. Bunge, Frances Chatwick Rintz, Rinn-Sup Shinn, and Suzanne Teleki**
1967 *Area Handbook for South Vietnam.* Washington, D.C.: U.S. Government Printing Office.

This extensive description of the social, political, economic and legal systems of South Vietnam has a section on social systems which contains detailed information about language, social structure, family, living conditions, religious values, and education in South Vietnam during the 1960s. (CEEDE abstract)

2.105
**Sogabe, N.C.**
1984 "Hmong Children in the Minneapolis Schools." Unpublished student paper. Minneapolis, Minn.: College of Liberal Arts, University of Minnesota. (98 pp.)

Sogabe concludes that Hmong children in Minneapolis schools are less prepared for the transition to American life than other immigrants because of their extended family system, early marriage age, large families, and their lack of education, culturally appropriate job experience, and English skills. The bilingual program in the Minneapolis schools provides highly structured English learning but does not provide a meaningful context for conversation, in Sogabe's estimation. The author

cites the need for texts and lessons that are culturally and linguistically appropriate to the Hmong, and the need for schools to train students how to deal with home-school conflict and how to participate successfully in both cultures. (SARS abstract)

2.106
**Songvilay, S.**
1974 "Some Aspects of the Problems Concerning Children and Youth in Laos." In *Sangkhom Khady San* [Colloquium of researchers in the Human Sciences in Luang Prabang], edited by Martin Barber and Amphay Doré, pp. 73-74. Vientiane: Pakpasack Press. [University of Pennsylvania Library DS/557/L25/K35]

Songvilay cites high infant mortality rates (200 to 250 deaths per 1,000), high dropout or failure rates in primary school (70 percent), poorly qualified teachers, and criminal behavior of youth in urban areas as problems that must be dealt with. In 1973, more than 15,000 passed the Primary School Certificate; 20 percent of those passed into secondary schools and 8 percent into vocational schools. (SARS abstract)

2.107
**Sonsalla, Donald Richard**
1984 *A Comparative Case Study of Secondary Programs for Hmong Refugee Students in the Minneapolis and St. Paul Public Schools.* Ph.D. dissertation, University of Minnesota, Minneapolis, Minn. Ann Arbor, Mich.: University Microfilms International. (402 pp.)

This study compares secondary programs for Hmong students in the adjoining cities of Minneapolis and St. Paul. The author found that the programs designed to teach English as a second language (ESL) to students in both school systems were of high quality. Hmong students, who entered the school system beginning in 1975, came from families with an average of seven children; 98 percent reported their parents had no education in Laos. Minneapolis used specific high schools for different Southeast Asian linguistic groups, while St. Paul did not. Both districts had difficulty recruiting qualified bilingual staff. American educators put emphasis on the assimilation of the Hmong, while for Hmong students, preservation of Hmong culture was a high priority. Tutoring by peers or teachers helped the Hmong students progress more quickly, and the Hmong wanted an extended school day and more opportunity for practicing their lessons. Respondents recommended greater involvement of Hmong parents in school affairs, more use of simplified English text in mainstream classes, more peer tutoring, additional bilingual Hmong staff members, and development of programs in racial and cultural awareness. (SARS abstract; Dissertation Abstracts Order No. DA84-18539)

2.108
**Spearritt, D., and J.M. Colman**
1983 "Schooling for Newly Arrived Indo-Chinese Refugees: An Evaluation of the Contingency Program for Refugee Children." Canberra, Australia: Australian Commonwealth Department of Education and Youth Affairs. (388 pp.)

This document evaluates the Australian Contingency Program for Refugee Children (mainly from Vietnam, Laos, and Kampuchea), which aimed to assist the children's English language acquisition and enable them to be integrated as soon as possible into regular classrooms. It is concluded that the program improved English proficiency and assisted integration but not to the levels anticipated. Recommendations are made for changes in the following areas: amount of time spent in the program; the levels of assistance to be offered, depending on student background; classroom organization; overall organization and staffing of the program; and teaching methods, curricula, and resources. (ERIC abstract; Order No. ED-265 229)

2.109
**Stephany, Gene V.**
1985 *The Relationship between Achievement in Second Language Acquisition of Southeast Asian Students and Influencing Variables.* Ed.D. dissertation, Drake University, Des Moines, Iowa. Ann Arbor, Mich.: University Microfilms International. (133 pp.)

Early evaluation of the English as a second language program for the Southeast Asian refugee population showed a range of achievement levels in English language acquisition. This study was undertaken to determine the degree that selected variables influenced second language learning in the Southeast Asian refugee population in Des Moines public schools. It was concluded that achievement in second language acquisition was interrelated with several sociocultural and psychological factors: (1) number of years of parent education in native country, (2) parents' ability to read and write, (3) predominant language spoken in the home, (4) the time factor, (5) ethnic group, and (6) amount of English spoken in the home. (Dissertation Abstracts; Order No. DA84-29697 )

2.110
**Strouse, Joan**
1985 "Continuing Themes in U.S. Educational Policy for Immigrants and Refugees: The Hmong Experience." Ph.D. dissertation, The University of Wisconsin, Madison. Ann Arbor, Mich.: University Microfilms International. (211 pp.)

The Hmong, formerly a Laotian hill tribe, were uprooted from their traditional homeland during the Vietnam war. Because many Hmong had served as CIA-trained mercenaries, the U.S. government airlifted a large number to the United States for resettlement. This dissertation reports a study of the governmental effort to settle the Hmong and to assist their adjustment through education in the public schools.

## 2. EDUCATION

The contemporary experience of the Hmong is studied in light of the history of American assimilationist educational policy. This history is surveyed both for an account of its theory and for an understanding of its effects on the newcomers and on the rest of the public. Research on the origins of the policies governing the Hmong resettlement demonstrate that the policy choices made by present-day officials were in line with, and descended from, a consistent pattern of attempting to enforce conformity to "mainstream" culture through education and resocialization in the schools.

The Hmong are shown to face a number of serious problems in adjustment to their radically new surroundings. For example, the attempt to prevent the Hmong from "clustering" (e.g., forming Hmong enclaves) led to isolation but not to adjustment; to take another example, attempts to teach English to all generations made headway only with the children and pitted generation against generation. The failure of the Hmong to thrive demonstrates the inadequacies of the government's resettlement policies, which in turn can be traced to historical failings in the effort of American educational institutions in their effort to "Americanize" refugees and other immigrants. The experience of the Hmong points to a number of needed reforms in American educational policy regarding immigrants and to the need for an acceptance of a pluralistic social fabric. (Dissertation Abstracts; Order No. DA85-16791)

2.111
**Terdal, Marjorie S.**
1985 *Learning to Read and Write in English: Case Studies of Two Southeast Asian Students in a Northwest Urban High School.* Ph.D. dissertation, University of Oregon, Eugene. Ann Arbor, Mich.: University Microfilms International. (273 pp.)

The purpose of this study was to examine what high school students from different Southeast Asian backgrounds know and are learning about reading and writing. The research was conducted throughout the 1984-85 school year in two English as a second language reading/writing classrooms at a North-west urban high school.

A case study approach was used, focusing on two students, a Vietnamese female and a Hmong male. The total context of their use of written language was examined: their orientation to literacy in their first language before coming to the United States, their use of written language in their home/community and in school, and their stage of developing literate skills in English.

The study also examined the ways in which these students responded to the whole language approach to instruction in written language of one ESL teacher. Reading and writing events in the ESL classroom were analyzed as part of the total context in which students were learning to read and write in English.

To examine this context, a combined qualitative and quantitative approach was used for collecting and analyzing data. The following methods were employed: observation in the role of privileged observer in ESL classes and other classes in which ESL students were enrolled; analysis of learner interaction using FOCUS, an

interaction analysis scheme designed for second language classrooms; miscue analyses of students' reading in both their first language and English; analyses of errors, syntax, and content of students' writing in both their first language and English; and interviews with ESL students, teachers, and Southeast Asian refugees.

The study points out some connections between reading and writing theory for second language learners and application of that theory in an ESL classroom. It also highlights some misconnections between the events in the classroom and the teacher's perceptions of those events and between the approach used by the teacher and the needs and expectations of the students. (Dissertation Abstracts; Order No. DA85-29545)

2.112
**Than, Pok**

1975 "Introductory Information, Educational Needs and Backgrounds, Cambodian Students, and Sample Bibliography." Sacremento: California State Department of Education. (5 pp.)

Author succinctly lists Cambodian students' adjustment needs for language training, to the classroom environment, and to school systems. He describes Cambodian beliefs, family relationships, eating manners, and ceremonies. (SARS abstract)

2.113
**Thoen, Gail Ann**

1982 "Asian Refugee Students: Innovative Programming for America's Newest Immigrants." Unpublished paper. Sponsored in part by the University of Minnesota Small Grants Program. Alexandria, Va.: ERIC Document Reproduction Service. (14 pp.)

An experimental course on Asian-American women, offered by the Department of Family Life at the University of Minnesota, is described. The curriculum innovation was designed in response to the Asian refugee settlement in the St. Paul and Minneapolis, Minnesota, area. The undergraduate course used a 1982 anthology containing works focusing on Asian women's experiences here and abroad. The course begins with tracing the history of Asians in America and concludes 10 weeks later with a lecture and demonstration on assertiveness training for Asian refugees. An interdisciplinary approach is used and additional topics include: Asians and California anti-miscegenation laws; the life history of a Filipina in Hawaii; family structure and acculturation in the Chinese community in Minnesota; Asian and white interracial relationships in dating, marriage, and divorce; Asian women and family law; and nursing care for Indochinese refugees. The course faculty, a Caucasian female and a Japanese male, served as role models for the students, hopefully illustrating how issues of sexism and racism could be publicly discussed, argued, and overcome based on classroom dialogues. A student evaluation was accomplished using a questionnaire that dealt with students' diverse backgrounds and their levels of English proficiency, along with the professors' judged competence and course content. A summary is presented of the responses

from the 80 refugees, who ranged in age from 17 to 55, with a mean age of 22. Most students emigrated from Vietnam, but Laos and Cambodia were also well represented. (ERIC abstract; Order No. ED-219 030)

2.114
**Tran, Duong Van**
1977 "Some Aspects of Cultural Adjustments of Asian Children in American Schools." In *Forum of Transcultural Adaptation: Asian Children in American Classrooms: Proceedings*, pp. 1-11. Chicago: Department of Transitional Bilingual Education, Illinois State Board of Education.

American orientation toward the future means that there is rapid change not only in technology but in human relationships, with an emphasis on the dissolution of the child's dependence on the parents. In contrast, dependence and attachment to the extended family are built into Asian child-rearing practices. The author discusses how this and other cultural differences affect the Asian child at school. Textbooks, by omission or by perpetuating stereotypes, lower the Asian child's self-esteem. Counselors may believe that Asians are too quiet and passive and thus direct them away from professions that involve articulation and verbal skills. The author argues that schools must reflect a multicultural perspective in order to have a positive influence on Asian children's self-image and aspirations for the future. (SARS abstract)

2.115
**Tsang, Sau-Lim, and Linda C. Wing**
1985 *Beyond Angel Island: The Education of Asian Americans.* ERIC/CUE Urban Diversity Series, No. 90. New York: ERIC Clearinghouse on Urban Education, Institute for Urban and Minority Education, Teachers College, Columbia University. (45 pp.)

The authors examine the special educational needs of Asian-Americans, the fastest growing minority group in the United States. On college preparatory tests, Asian-Americans have a substantially higher mean score on math than whites but lower scores on verbal skills, science, and analytical skills. The report includes 25 tables on aspects of education. (SARS abstract; ERIC Order No. ED-108 519)

2.116
**Tsuchida, Nobuya**
1983 "A Model for Retention Research on Asian/Pacific American Students: A Case Study of the University of Minnesota." Paper presented for the Annual Conference of the National Association for Asian and Pacific American Education, Chicago, Ill., 21-23 April 1983. (27 pp.)

This paper is based on a study conducted among Asian-American students, most of them Vietnamese refugees, at the University of Minnesota between 1980 and 1982. The study focused on the academic performance of students affiliated with the Office of Minority and Special Students Affairs (OMSSA) program, and examined some of the factors that may have influenced their academic progress. Transcripts

of 498 students were analyzed to determine retention, and two questionnaires were administered to the students. Results indicate that: (1) between fall 1980 and spring 1982, the retention rate of OMSSA students fell to 74 percent; (2) the students maintained a grade point average of about 2.80; (3) 86 percent of the freshmen and 54 percent of the upperclassmen qualified for financial aid in 1981-82; (4) financial and family problems were the main causes of some of the students' poor academic per-formance; and (5) positive attitudes toward work were responsible for many of the students' positive performance. The paper concludes that only about 58 percent of the OMSSA students made adequate progress toward graduation, suggesting that as this group moves into the academic mainstream, its members encounter more difficulties and competition from majority students. (ERIC abstract; Order No. ED-234 115)

2.117
**U.S. Department of Health, Education, and Welfare; Office of Education, Bureau of Elementary and Secondary Education, Office of Compensatory Education Programs**

1980 "The Indochinese Refugee Children Assistance Program (Under P.L. 94-405, Title II, as Amended by P.L. 95-561, Title XIII); Breakdown of Child County FY 1980 with Comparison to FY 1981." Prepared by the Indochina Refugee Children Assistance Staff. Washington, D.C.: Government Printing Office. (55 pp.)

This document provides a state-by-state overview of the child count and grant awards under the Indochina Refugee Children Assistance Program for fiscal years 1978 and 1980. The Indochina Refugee Children Assistance Program provides federal financial assistance to states for educational services to Indochinese children aged 5 through 17 years, admitted into the United States on or after January 1, 1977, and receiving public educational services under the supervision of a local educational agency in one of the 50 states, the District of Columbia, Puerto Rico, Guam, or the outlying territories. The children are enrolled in elementary and secondary schools. Children entering U.S. public schools for the first time during the 1979-80 school year were provided priority in services under this program. National totals show that there were 66,300 Vietnamese, Cambodian and Laotian children in 2,500 school districts that were participating in the program during fiscal year 1981. The total grant award for fiscal year 1980 was $11,999,663. (ERIC abstract; Order No. ED-187 801)

2.118
**Vang, Teng**

n.d. "English for Hmong Students in Wisconsin: Practical Everyday Expressions." Milwaukee: Wisconsin Department of Public Instruction. (24 pp.)

Includes information on teaching Hmong students, teaching English as a second language, basic expressions for Hmong students in Wisconsin, and Hmong-English phrases. (SARS abstract)

## 2. EDUCATION

**2.119**
**Vangyi, Xeu Vang**
1980 "The Needs for Education for the Laotian Refugees." Paper presented at the First National Indochinese Conference on the West Coast, California, 8-9 May 1980. (13 pp.)

Description of the traditional Laotian education system and the changes in the system during and after the French colonial period. The report also focuses on the Hmong refugees, their lack of formal educational background, and the serious adjustment problems they face in the United States. Author suggests that the U.S. government should provide long-term planning for language and vocational training, more funding to self-help organizations, and more attention to resettling Hmong refugees close to their relatives and other Hmong. (ORR abstract)

**2.120**
**Van Hooft, Gordon E.**
1976 "A Broad Look at Programs That Serve Vietnamese Refugee Children." Photocopy of unpublished research report. Alexandria, Va.: ERIC Document Reproduction Service. (12 pp.)

Resettled Indochinese refugees are widely scattered across New York State with the only major concentration in New York City. At the elementary and secondary levels, the refugee students are enrolled in about 150 of 750 school districts, with few districts having more than an average of five children scattered through the K-12 grades. Outside New York City, the largest concentrations are in Rochester, Syracuse, Jamestown, and Binghamton--except for one small rural district in the north that enrolled 19 children. The author found that teachers in the many school districts that have not needed previously to provide English-as-a-second-language programs or to try to understand and cope with such cultural differences have developed new skills and appreciations that will make them better teachers for all children. (ERIC abstract; Order No. ED-131 161)

**2.121**
**Wang, Josephine, compiler**
1984 "Entering the Mainstream. A Report of the East Coast Asian American Education Conference." Conference proceedings from the fifth East Coast Asian American Education Conference, held in Washington, D.C., April 1984. (90 pp.)

Summaries of 40 papers on the broad topic of entering the mainstream are compiled here. Three keynote speakers spoke on the problems of entering the mainstream, on the Commission on Excellence in Education, and on the Asian-American contribution to the American Dream. Among the topics were the realities of refugee education, ESL methodologies, bilingual education, American attitudes toward Vietnamese immigrants, cross-cultural counseling, and the disadvantages facing Asian Americans growing up in the United States. (ERIC abstract; Order No. ED-253 607)

2.122
**Washington Office of the State Superintendent of Public Instruction, Olympia**
1975 "Teacher Resource Packet for Vietnamese Students." Olympia, Wash.: Washington Office of the State Superintendent of Public Instruction. (40 pp.)

This packet provides information for classroom teachers who will be working with Vietnamese students. Among the subject matter discussed in the history and general information section are the Republic of Vietnam, family loyalty, professional man, politeness and restraint, village life, fruits and vegetables, meat dishes, festivals, and religion. Other sections include a summary of some cultural differences, a Vietnamese language guide, and Asian immigrant impressions. A section on bilingual education information discusses theory, definition, and the legal situation concerning bilingualism and English as a second language. Suggestions for interacting with non-English dominant students in all grade levels in either a regular classroom setting or a secondary school setting are provided. Relevant resources, such as materials that can be used for basic instruction in English-as-a-second-language classes, reading resources, and community resources are enclosed. (ERIC abstract; Order No. ED-118 679)

2.123
**Westermeyer, Rachel, and Joseph Westermeyer**
1977 "Tonal Language Acquisition Among Lao Children." *Anthropological Linguistics* 19 (6): 260-264.

The researchers found that correct tonal output is an earlier speech acquisition than is correct enunciation, and occurs much earlier than the cognitive skills of counting and naming. Older children can readily compensate for tonal error by using other language and cognitive skills. (SARS abstract)

2.124
**Woodward, Mitsuyo Matsumoto**
1981 "Indiana Experiences with LEP Students Primary with Indochinese Refugee Children." Paper presented at the Council for Exceptional Children Conference on The Exceptional Bilingual Child, New Orleans, La., February 1981. (12 pp.)

During the 1980-81 school year, Indiana schools identified 5,652 limited English proficiency (LEP) students. Compilation of data since 1975 relating to Indochinese refugee students revealed the following information: almost all Indochinese refugee students long for social acceptance at school; almost all LEP students initially have a tremendous drive to acquire English language skills; almost all LEP students interviewed indicated that they could have learned more English than their teachers taught them; the majority of LEP students are visually oriented and accustomed to rote learning; almost all LEP students are very observant and are willing to adopt their peers' behavior patterns. Among the actions taken by local education agencies in Indiana when they find out about the enrollment of an LEP student are to coordinate two to six hours of inservice training for the involved teachers with the State Department of Public Education, to provide an intensive English program without credits for a semester, and to encourage LEP students to imitate good learning behaviors of motivated students. Cultural characteristics of

this population include that the majority of Indochinese refugee parents consider that education is one of the most important experiences for their children and that Asian children respect their elders, especially their teachers, and show their respect in such ways as nondirect eye contact and not initiating conversation. (ERIC abstract; Order No. ED-203 644)

2.125
**Worthley, Karin**
1987 *Learning Style Factor of Field Dependence/Independence and Problem Solving Strategies of Hmong Refugee Students.* Master of Science thesis. Menomonie, Wis.: University of Wisconsin--Stout. (166 pp.)

This study examines the learning styles and the problem-solving strategies of 42 Hmong male students aged 17 to 36 years old who were attending or planning to attend a post-secondary educational institution. The Group Embedded Figures Test (GEFT), which does not depend on knowledge of English, was used to determine the learning sty[illegible]f the subjects, and individual post-test interviews were used to identify thei[illegible]roblem-solving strategies. Two-thirds of the sample group were found to be field dependent; one-third were found to be field independent. (Field dependence refers to the learning style factor in which perception of a specific element in a field is strongly influenced by the surrounding elements.) The findings of this study support the theory of psychological differentiation and other cross-cultural studies in which a relationship has been observed between a culture's manner of socialization, tightness or looseness, economic system (particularly agriculturally based systems), and the learning style of the members of that culture. The socialization of Hmong to be group members above all else, the authoritarian nature of Hmong formal education, the contextual nature of Hmong informal education, and the Hmong spiritual attitude of the wholeness of life all point in the direction of field dependence in regard to the learning style of the Hmong. (SARS abstract)

2.126
**Yang, Dao**
1974 "L'éducation chez les Hmong du Laos." [Education of the Hmong of Laos.] In *Sangkhom Khady San* [Colloquium of researchers in the Human Sciences in Luang Prabang], edited by Martin Barber and Amphay Doré, pp. 39-43. Vientiane: Pakpasack Press. [University of Pennsylvania Library DS/557/L25/K35]

The isolation of the Hmong in mountainous regions has resulted in illiteracy rates of up to 99 percent in some areas. But the author cautions observers not to confuse illiteracy with ignorance. The Hmong have experts in music, gunsmithing, and traditional medicine who transmit their knowledge to the next generation. Singers pass on oral literature, and storytellers history, geography, mythology, and moral lessons. The Hmong recognize the need to educate themselves in order to defend their interests. The most gifted children were sent to the lowlands to be educated and came back to teach others. The first school in the Hmong region of Laos was opened in 1939. In 1969, there were 10,000 Hmong students and 100 village schools, most of whose instructors were also Hmong. In 1971, there were 340 Hmong students enrolled at secondary schools in Vientiane, and 37 Hmong

attending universities in Japan, Australia, Canada, France, the United States, and the U.S.S.R. A chart shows the disciplines being studied. In French. (SARS abstract)

2.127
**Yang, See Koumarn**
1978 "The Hmong of Laos: 1896 - 1978." In "Glimpses of Hmong History and Culture," pp. 3-17. Indochinese Refugee Education Guides. General Information Series No. 16. Washington, D.C.: National Indochinese Clearinghouse, Center for Applied Linguistics.

This paper has five sections discussing early history, emergence of Hmong leaders and the guerrilla army, effects of relocation from 1955-75, the fall of the Royal Lao Government, and fleeing into Thailand. A few pages of the section on relocation are devoted to education. In the early 1900s, Hmong children did not attend school but learned orally from their parents or village wise men. Girls learned household tasks, folk songs, and poems, while boys learned hunting, ceremonial songs, prayers, and blessings. They also participated in discussions about conflicts and social problems so they could function wisely as members of clan councils. During the French colonial period, many Hmong served in the French army and learned to speak (but not read) French. Many soldiers and officers learned to speak English during the American presence. The U.S. Agency for International Development gave tin roofing sheets, chalk, and blackboards, and trained teachers to instruct students in elementary schools that the Hmong people built in relocation areas during the war. Teachers were required to be graduates of elementary school and received six months of training in pedagogy. Some Hmong attended high school in Sam Thong, Ban Nam Mo, and Vientiane. There was a parallel development of primary school education for Hmong people among the Pathet Lao, although it is doubtful that secondary education was promoted. (SARS abstract; ERIC Order No. ED-159 901)

2.128
**Yu, Elena S.H., Mary Doi, and Ching-Fu Chang**
1986 *Asian American Education in Illinois: A Review of the Data.* Chicago: Pacific/Asian American Mental Health Research Center. (160 pp.)

Five percent of the total Asian-American population lived in Illinois in 1980, giving the state the fourth highest concentration of Asian Americans. This report examines the positive stereotype of Asian Americans as "model minorities." Although the median family income for Asian/Pacific Americans is higher than that of white Americans, 13.1 percent of the total Asian/Pacific Islander population fell below the poverty level in 1980, compared to 9.4 percent for whites. A higher percentage of Asian American males than whites are overqualified for the jobs they hold. Many Asian American children are teased by their classmates because of differences in height, hair, and shape of eyes and nose. While this report concentrates mainly on immigrant Asian groups, speeches on Southeast Asian refugee children made at a community forum on educational issues are included in the appendix. (SARS abstract)

## 2. EDUCATION

Other references in this work that include information on **Education** are listed below by bibliography number.

1.001, 1.002, 1.003, 1.004, 1.006, 1.007, 1.008, 1.009, 1.010, 1.012, 1.014, 1.015, 1.016, 1.017, 1.018, 1.025, 1.026, 1.028, 1.030, 1.031, 1.033, 1.034, 1.036, 1.037

3.008, 3.010, 3.014, 3.043, 3.045, 3.046, 3.048

4.009, 4.014, 4.019, 4.021

5.026

6.003, 6.005, 6.007, 6.009, 6.011, 6.012, 6.015, 6.016, 6.018, 6.019, 6.021, 6.022, 6.023, 6.024, 6.028, 6.030, 6.031, 6.032, 6.033

7.001, 7.004, 7.006, 7.009, 7.011, 7.012, 7.013, 7.014, 7.016, 7.019, 7.021, 7.022, 7.023, 7.024, 7.025, 7.026, 7.027, 7.030, 7.031, 7.036

8.001, 8.002, 8.003, 8.004, 8.005, 8.006, 8.007, 8.009, 8.010, 8.012, 8.015, 8.022, 8.023

## 3. PHYSICAL AND MENTAL HEALTH

3.001
**Anderson, D. Michael,**
n.d. "Southeast Asian Refugee Family Stress, Coping and Adaptation." Unpublished paper. Minneapolis: University of Minnesota. (21 pp.)

This paper examines stress-related psychological and social problems encountered by Southeast Asian refugee families and individuals in their attempt to overcome the crisis of forced relocation to a new land. The elderly retain conservative patterns, while children and teenagers, who are more loosely bonded to their traditions and beliefs, assimilate more quickly. The author reviews journal articles which cite sources of stress for adolescents, and identifies unaccompanied minors as the group that has the greatest need for social and psychological support. Support networks for the Hmong, Vietnamese, Cambodians, and Lao in Minneapolis and St. Paul, Minnesota, are noted. (SARS abstract)

3.002
**Ascher, Carol**
1985 "The Social and Psychological Adjustment of Southeast Asian Refugees." *Urban Review* 17 (2): 147-52.

Discusses problems of Southeast Asians adjusting to American culture and their new roles. Sources of stress and conflict for adults, adolescents, and young children suggest possible plans of action for teachers and counselors. (ERIC abstract)

3.003
**Atkinson, Donald R., Joseph G. Ponterotto, and Arthur R. Sanchez**
1984 "Attitudes of Vietnamese and Anglo-American Students toward Counseling." *Journal of College Student Personnel* 25 (5): 448-52.

The researchers administered questionnaires on demographic data, attitude toward seeking professional psychological help, and preferences for counselors (including ranking) to 39 Vietnamese (ages 18-50 years) and 35 Anglo-American (ages 17-51 years) students enrolled in a community college. Responses showed that Vietnamese refugees had less positive attitudes about seeking psychological help than did their Anglo-American counterparts. Vietnamese subjects expressed less recognition of personal need for professional help, less tolerance of the stigma associated with psychological help, less interpersonal openness regarding their problems, and less confidence in the ability of mental health professionals to be of assistance. Both groups of subjects rated a friend first as a help provider. Vietnamese subjects rated the oldest person in the community third and ahead of a psychologist-counselor, while Anglo-Americans rated the oldest person lowest in the list of potential help providers. ((c) APA)

## 3. PHYSICAL AND MENTAL HEALTH

3.004
**Bliatout, Bruce T., R. Ben, V.T. Do, K.O. Keopraseuth, H.Y. Bliatout, and C. Tsanh-Tsing Lee**
1985 "Mental Health and Prevention Activities Targeted to Southeast Asian Refugees." In *Southeast Asian Mental Health: Treatment, Prevention, Services, Training, and Research*, edited by T.C. Owan, pp. 183-207. Washington, D.C.: National Institute of Mental Health.

Examples of preventive intervention methods which are acceptable and appropriate for Southeast Asians are described. Psychological and emotional stress points which confront the elderly, adult males and females, and adolescents and children in the resettlement process are identified. Three basic components necessary for any mental health prevention program designed for Southeast Asians are enhancement of the natural social support system, enhancement of basic adaptive social skills, and enhancement of pride in one's culture, family and self. Consideration in implementing mental health prevention efforts for Southeast Asians include ethnic issues, identification and orientation of key community leaders, and decisions about the management of the program. Resources in the refugee community such as Mutual Assistance Associations (MAAs), are identified. Another resource which should be recognized in the implementation of a mental health prevention program is the utilization of the elders. This would establish a sense of identity and of orderly progressing while providing meaning and satisfaction to the lives of the elders. (TAC abstract)

3.005
**Boothby, Neil**
1983 "The Horror, the Hope." *Natural History* 93 (1): 64-71.

In 1981, psychologist Neil Boothby went to work with unaccompanied minors at Khao I Dang Holding Center for Khmer refugees. He found that many children, especially those who witnessed the death of a parent, were plagued by nightmares, temporary loss of hearing or eyesight, and headaches. He includes anecdotal information about several adolescents and explains that painful experiences brought out latent strength in some and crippled all sense of trust in others. The article is accompanied by reprints of the children's catastrophic drawings. (SARS abstract)

3.006
**Boothby, Neil**
1982 "Khmer Children: Alone at the Border." *Indochina Issues* 32: 1-7.

Discusses the situation of Khmer unaccompanied minors in Thai refugee camps, and the psychological scars they bear. (Cambodian Bibliography abstract)

3.007
**Brazelton, T. Berry**
1981 "Restoring Kampuchea's Children." *Indochina Issues* 20: 4-5.

Brazelton describes an orphanage he visited in Kampuchea in 1980 and discusses the effect of malnourishment and psychological deprivation on Khmer children. (Cambodian Bibliography abstract)

3.008
**Brower, Imogene C.**
1980 "Counseling Vietnamese." *Personnel and Guidance Journal* 58 (10): 646-52.

This general article is written for counselors working with Vietnamese students and their families. It provides specific information to help the counselor establish rapport, avoid misunderstandings, minimize transference dangers, and deal with Vietnamese attitudes toward sex roles and the individual-family relationship. One section of the article discusses explicit and implicit communications, with suggestions for the use of interpreters. [This article was reprinted in *Bridging Cultures: Southeast Asian Refugees in America*, 1983, Los Angeles, Calif.: Special Service for Groups, Asian American Community Mental Health Training Center.] (TAC abstract)

3.009
**Burch, E.A., and C.H. Powell**
1980 "The Psychiatric Assessment of a Vietnamese Refugee through Art." *American Journal of Psychiatry* 137 (2): 236-37.

Presents the case of an 18-year-old South Vietnamese woman to illustrate the applications of art to the management of patients with cross-cultural language difficulties. A determination was made, based on the woman's art work, that she was mildly mentally retarded. Her art work matured rapidly from that of a 4- to 7-year-old to that of an adolescent in less than 3 months. The experience with the interpreter in evaluating the patient for psychopathology resembled that reported by L.R. Marcos (1979). ((c) APA)

3.010
**Carlin, Jean E.**
1979 "The Catastrophically Uprooted Child: Southeast Asian Refugee Children." *Basic Handbook of Child Psychiatry, Vol. I*, edited by J.D. Pall, J.D. Noshpitz, R.L. Cohen, and I.N. Berlin, pp. 290-300. New York: Basic Books. [University of Minnesota Bio-Medical Library 618.9289 B292]

The author reviews typical emotional problems resulting from the experiences of war, evacuation, and acculturation by age groupings. In children age 6 months to 2 years memories are preverbal and therefore very difficult to resolve, persisting for years in some cases. Children who are learning their language (12-36 months) may cease to learn, even exhibiting neurotic behavior such as becoming mute. In ages 2 to 9 the key to resolving problems with memories is being able to

effectively communicate them. The child needs either a listener who understands his/her language or English-speaking ability. Those age 9 to 18 will have to deal with problems of adolescence coupled with cultural identity problems, often exhibiting excessive limit-testing. The author gives two case examples, a 13-year-old boy and a 9-year-old boy. (TAC abstract)

3.011
**Carlin, Jean E.**
1986 "Child and Adolescent Refugees: Psychiatric Assessment and Treatment." In *Refugee Mental Health in Resettlement Countries*, edited by Carolyn L. Williams and Joseph Westermeyer, pp. 131-39. Washington, D.C.: Hemisphere Publishing Corporation. [University of Minnesota Wilson Library, RC451.4.R43; Bio-Medical Library, WA305, R332]

This chapter provides an overview of the special issues and concerns of child and adolescent refugees. The author describes factors that need to be considered in assessing a child or adolescent refugee (e.g., their ages at leaving their country of origin, family relationships, general health issues, and premigration factors). Various treatment approaches (e.g., setting psychiatric expectations, using social agencies for problem prevention and crisis resolution, and support groups) are discussed. The author also describes the different concerns for children who are adopted, in foster homes, and with their biological families. She concludes with a discussion of self-esteem and identity. (TAC abstract)

3.012
**Carlin, Jean E.**
1981 "Southeast Asian Refugee Children: Implications for the Mental Health Systems." In *Bridging Cultures: Southeast Asian Refugees in America*, pp. 259-69. Los Angeles: Social Work with Southeast Asian Refugees, Special Service for Groups, Asian American Community Mental Health Training Center.

The terror, deprivation, and hardships suffered by Southeast Asian refugee children are expected to have mental health implications for them after resettlement. Older infants who could not yet speak at the time of escape may have vivid memories that defy verbalization. Traumas could cause disruption of language learning and speech cessation. In addition to the usual identity problems of adolescence, resettled adolescent refugees must work through the identity problem of being Asian in America. Vietnamese youth who were left to live on the streets may hate Americans for abandoning their country, and may fight, cheat, and steal to prove they are not American and to practice ingrained survival skills. Those arriving after 1978 may have suffered from atrocities and malnutrition more than those who escaped earlier, and the author recommends that the later arrivals be tutored by successful, earlier arrivals and that groups be organized for talking and sharing. (SARS abstract)

3.013
**Carlin, Jean E., and Burton Z. Sokoloff**
1985 "Mental Health Treatment Issues for Southeast Asian Refugee Children." In *Southeast Asian Mental Health: Treatment, Prevention, Services, Training, and Research*, edited by T.C. Owan, pp. 91-112. Washington, D.C.: National Institute of Mental Health.

This chapter focuses specifically on the Southeast Asian refugee children as a special group. Areas which are discussed are present and future treatment issues, a summary of recent research data, and suggestions regarding psychotherapy and future research. Areas discussed in which treatment issues with refugee children may cause conflict are: language conflicts, cultural differences, career choices, selection of marriage partners, religious differences, lack of understanding of western-type treatment, identity problems, differences in viewpoints over the Vietnam War, and duty to the extended family. Relevant findings of a five-year follow-up study of Vietnamese refugee children are presented; information on children placed in foster homes and adopted children is included. Issues relating to the psychotherapeutic process with non-native English speakers are discussed, along with suggestions for future research with this population. (TAC abstract)

3.014
**Charron, Donald W., and Robert C. Ness**
1981 "Emotional Distress Among Vietnamese Adolescents: A Statewide Survey." *Journal of Refugee Resettlement* 1 (3): 7-15.

Authors report that although a large proportion of refugees from Southeast Asia are 17 years old or younger there is a paucity of research on this subgroup. Therefore the authors conducted a study to learn about the adjustment problems of Vietnamese adolescents. The authors sampled 64 Vietnamese adolescents (67 in population), 13 to 19 years of age, enrolled in public schools in Connecticut, through student self-reports and teacher assessments. Health and mental health symptoms were self-assessed on the Cornell Medical Index. Results indicated that students who reported high levels of emotional stress tended to be those who did not relate well to their American peers. Also, school-based "success" was associated with parental conflict. (NIMH abstract)

3.015
**Felice, Marianne E.**
1986 "Reflections on Caring for Indochinese Children and Youths." *Journal of Developmental & Behavioral Pediatrics* 7 (2): 124-28.

Discusses the historical perspective, medical and mental health issues, and provisions-of-health-care issues in serving Indochinese children and youth who fled to the United States. Cultural differences between Vietnamese, Cambodian, and Laotian refugees and between the refugees' cultures and U.S. culture are discussed. The issues are illustrated through a discussion of the author's experiences in working with the refugees. It is suggested that follow-up screening, continuity of care, patient education programs, and multicenter studies are needed to improve service to this population. ((c) APA)

## 3. PHYSICAL AND MENTAL HEALTH

**3.016**
**Ferguson, Ed**
1980 "The Vulnerable Ones: A Report on Working Programs of the Indochinese Cultural and Service Center, Portland Oregon." Paper prepared for the Workshop on Integration of Refugees from Indochina in Countries of Resettlement, Geneva, Switzerland.

Report of programs geared toward refugees with special needs during the resettlement process. Programs discussed include: (a) a special employment project for those who because of age or disability have difficulty in finding jobs; (b) a skills training project for women who are often particularly isolated during resettlement; (c) a children's program aimed at alleviating the problems of deprivation, trauma, and medical inattention that are typical of refugee situations; and (d) a youth program emphasizing the construction of beneficial support systems. The workshop to which the report is addressed was sponsored by the United Nations High Commissioner for Refugees. (ORR abstract)

**3.017**
**Fox, R.**
1984 "The Indochinese: Strategies for Health Survival." *International Journal of Social Psychiatry* 30: 285-91.

Describes a service program designed to facilitate the adjustment of Southeast Asian refugees in the United States that was based on the use of bilingual, bicultural staff; natural support networks; and education and outreach to increase accessibility of services. A survey of 47 clients (aged 5-64 years) served by this program showed that 79 percent of the subjects were severely depressed and showed psychosomatic complaints, feelings of hopelessness, or suicidal thoughts. For the most part, these problems were understandable reactions to the stress and deprivation associated with evacuation and resettlement. The most effective intervention was short-term, active-supportive counseling involving highly supportive relationships. Efforts to integrate this program with other social services were mostly unsuccessful. ((c) APA)

**3.018**
**Fry, P.S.**
1985 "Stress Ideations of Vietnamese Youth in North America." *Journal of Social Psychology* 125 (1): 35-43.

Investigated the stress ideations of 150 25- to 35-year-old Vietnamese refugees living in Canada and the United States. The study was predicated on the assumption that most Vietnamese refugees were under acute stress prior to leaving their home country and are experiencing greater stress arising from their search for identity and consolidation in a new country. Factorial analysis of the contents of interviews with the subjects revealed four major factors contributing potentially to stress: a sense of hopelessness, low self-esteem, social isolation, and general anxiety. These perceptual data are interpreted in terms of their relevance to the Vietnamese involvement in mainstream vocational and occupational agencies. ((c) APA)

3.019
**Gordon, Verona, I. Matousek, and T. Lang**
1980 "Southeast Asian Refugees: Life in America." *American Journal of Nursing* 37 (11): 2031-36.

Southeast Asians are known as courteous, quiet, shy, intelligent, sentimental, and resilient. Suicide rates among Southeast Asian refugees are going up, and many show signs of anxiety and depression. The authors give advice to those providing health care to Southeast Asian children and women. College-age males who came to the United States alone are especially subject to depression. (SARS abstract)

3.020
**Harding, R.K., and J.G. Looney**
1977 "Problems of Southeast Asian Children in a Refugee Camp." *American Journal of Psychiatry* 134 (4): 407-11.

Discusses the efforts made to meet the mental health needs of Vietnamese children and their families in a large U.S. refugee camp. Many of the children received strong emotional support from the multigenerational Vietnamese families and they adapted well to their new environment. However, children separated from their families demonstrated increased emotional vulnerability, and foster placement of children without families presented a serious problem. It is suggested that Americans' national commitment to these refugees may have ended when they left the confines of the refugee camp. ((c) APA)

3.021
**Huyck, Earl E., and Rona Fields**
1981 "Impact of Resettlement on Refugee Children." *International Migration Review* 15 (1): 246-55.

Southeast Asian refugee children are likely to have spent most of their lives in conditions of ongoing violence. The author recommends that more attention be paid to their medical and psychological care, and that help be provided through the family. (SARS abstract)

3.022
**Jack, R.A., P.M. Nicassio, and W.S. West**
1984 "Acute Paranoid Disorder in a Southeast Asian Refugee." *Journal of Nervous and Mental Disease* 172: 495-97.

Presents the case of a 23-year-old male Vietnamese refugee whose attempted suicide was precipitated by a rejection of his romantic advances by an American woman and teasing by fellow co-workers that he was a communist spy. Central to the development of paranoid delusions was the fact that he had been a member of the communist forces in Cambodia and feared deportation. Emigration and acculturative stressors were seen as contributing significantly to the subject's paranoid disorders. ((c) APA)

## 3. PHYSICAL AND MENTAL HEALTH

3.023
**Kinzie, J.D.**
(in press) "Severe Post-Traumatic Stress Syndrome among Cambodian Refugees: Symptoms, Clinical Course, and Treatment Approaches." In *Disaster Stress Studies: New Methods and Findings.* Washington, D.C.: American Psychiatric Association Press.

This paper describes the post-traumatic stress syndrome among adult and adolescent Cambodian patients who had survived the Pol Pot concentration camps of the late 1970s. The clients studied were patients at the Indochinese Refugee Clinic sponsored by the Department of Psychiatry of the Oregon Health Sciences University. Several case histories are presented; symptoms include depression, sleep and appetite disturbances, memory avoidance, recurrent nightmares, and recurrent intrusive thoughts. The findings indicate that post-traumatic disorder among these patients is a chronic, relapsing illness with a differential pattern of symptoms, and the vulnerability to further symptoms continuously exists. (TAC/author abstract)

3.024
**Kinzie, J.D., W. Sack, R. Angell, S. Manson, and B. Rath**
1986 "The Psychiatric Effects of Massive Trauma on Cambodian Children. I. The Children." *Journal of American Academy of Child Psychiatry* 25 (3): 370-76.

This report, using standardized interviews by psychiatrists, describes the psychiatric effects on 40 Cambodian high school students in the United States who suffered massive trauma from 1975 to 1979. They endured separation from family, forced labor and starvation, and witnessed many deaths because of the Pol Pot regime. After two years of living in refugee camps, they immigrated to the United States at about age 14. Four years after leaving Cambodia, 20 (50 percent) developed Post-Traumatic Stress Disorder; mild, but prolonged depressive symptoms were also common. Psychiatric effects were more common and more severe when the students did not reside with a family member. (Author abstract)

3.025
**Krener, P.G., and C. Sabin**
1985 "Indochinese Immigrant Children: Problems in Psychiatric Diagnosis." *Journal of the American Academy of Child Psychiatry* 24 (4): 453-58.

Twenty-one Indochinese refugee children and adolescents were evaluated and treated in a child psychiatry clinic. Work was done in conjunction with bilingual counselors, who were familiar with the patients' families and culture. Cross-cultural child rearing differences and the experience of recovering from severe stress confounded the application of DSM-III diagnoses. The revision of the diagnoses is described and the implications for the limitations for present diagnostic models are briefly explored. (MEDLINE/journal abstract)

3.026
**Kunstadter, P.**
1985 "Health of Hmong in Thailand: Risk Factors, Morbidity and Mortality in Comparison with Other Ethnic Groups." *Culture, Medicine and Psychiatry* 9 (4): 329-51.

Compares the demographic and health conditions among the Hmong in Thailand with other ethnic groups that closely resemble the ethnic origins of Southeast Asian refugees in the United States. Results show that the Hmong had large, extended family households, high birth rates, low use of contraception, young age at first marriage, and relatively low infant mortality rates compared with other highland minorities. Hmong use of tobacco and alcohol and other stimulants was lower than other ethnic groups and was more frequent among men than women. Findings suggest that relatively low morbidity and mortality among the Hmong as compared with other highland ethnic groups may be associated with low use of tobacco and alcohol and with the sharing of childcare responsibilities within the large Hmong extended family households. (POPLINE abstract)

3.027
**Lam, Laura, and Joseph Westermeyer**
1987 "Refugee Adolescents and Special Mental Health Problems." *Refugee Mental Health Newsletter* 1 (1): 2-5.

Clinical diagnoses of unaccompanied refugee minors have included recurrent mania and various personality disturbances. Adolescent refugees show a high rate of brain damage that could stem from prolonged nutritional deprivation, infectious disease epidemics, or head trauma. Acquired mental retardation is more frequent among Southeast Asian refugees than American-born adolescents. Academic failure might also be caused by major depression mania. Intergenerational conflict is common, and conduct disorders are increasing. (SARS abstract)

3.028
**Lin, Keh-Ming, and Minoru Masuda**
1983 "Impact of the Refugee Experience: Mental Health Issues of the Southeast Asians." In *Bridging Cultures: Southeast Asian Refugees in America*, pp. 32-52. Los Angeles, Calif.: Special Service for Groups, Asian American Community Mental Health Training Center.

This paper explains to mental health workers the impact of the refugee experience on Southeast Asians' lives, as well as how the different cultural backgrounds of the refugees affect their adaptation, coping mechanisms, and interaction with government agencies. The family life, religion, language, educational system, and mental health practices of the major Southeast Asian refugee groups are explained. The research team did a longitudinal study of 250 Vietnamese refugees in Greater Seattle and found that they coped with stress by regrouping their families or, in the case of unaccompanied young men, creating "pseudo-families;" by working hard to escape worries, by placing their hope on the next generation, and by being fatalistic. Five types of acculturation patterns are described. (SARS abstract)

## 3. PHYSICAL AND MENTAL HEALTH

3.029
**Looney, J.G.**
1979 "Adolescents as Refugees." *Adolescent Psychiatry* 7: 199-208.

Describes the author's involvement with adolescent Vietnamese refugees and characterizes their responses to the stress of forced immigration to the United States. Reasons for the finding that most of these adolescents appeared to be functioning well, both physically and psychologically, are examined in terms of peer-group solidarity and the refugees' visions of an exciting life in a new country. ((c) APA)

3.030
**Looney, J., R. Rahe, R. Harding, H. Ward, and W. Liu**
1979 "Consulting to Children in Crisis." *Child Psychiatry and Human Development* 10: 5-14.

Describes a consultation experience in which a team of mental health professionals attempted to meet the emotional needs of Vietnamese children and adolescents in refugee camps in the United States. Differences between Vietnamese and American teenagers were observed, particularly in the Vietnamese youths' strong sense of family loyalty. Recommendations are given for primary, secondary, and tertiary prevention. The consultants' basic function was that of translating knowledge of the familial and extrafamilial factors that influence growth into recommendations that had significant common sense validity for those individuals who had managerial responsibility, but who had no previous experience meeting the special needs of children. ((c) APA)

3.031
**Morbidity and Mortality Weekly Report**
1980 "Nutritional Status of Southeast Asian Refugee Children." *Morbidity and Mortality Weekly Report* 29 (39): 477-79.

The study found that Southeast Asian children arriving in the country were more likely than American children to have anemia and stunted growth, both probably related to nutritional status. (SARS abstract)

3.032
**Morgan, Maria C., Deborah L. Wingard, and Marianne E. Felice**
1984 "Subcultural Differences in Alcohol Use among Youth." *Journal of Adolescent Health* 5 (3): 191-95.

A questionnaire concerning the use of alcoholic beverages was given to 335 San Diego Job Corps members, age 16 to 22 years. The group comprised 67 Caucasians, 65 Blacks, 111 Hispanics, 69 Indochinese, and 23 others. Eighty-five percent of the corps members reported drinking alcohol one to five times weekly during the previous six months, and 14 percent reported average weekend binges of more than 20 drinks. Some striking differences were noted in the drinking habits of the four major subcultural groups represented: 1) Caucasian males began

serious drinking at an earlier age than Black, Hispanic, or Indochinese youth (age 11 for whites, as compared to 18 for Indochinese); 2) more Hispanic youth than others used multiple drugs in addition to marijuana, which was commonly used by all adolescent drinkers; and 3) recently immigrated Indochinese youth (59.1 percent) appear to have turned to alcohol as a means of forgetting past experiences. However, the Indochinese reported far fewer vocational, legal, and medical problems because of drinking, as compared to the other groups. (Author/SARS abstract)

3.033
**Nguyen, Hoan**
1987 "Support Group for Refugee Adolescents." In *Refugee Mental Health Newsletter* 1 (11): 9-13.

This paper addresses the following issues: some of the barriers to group work for refugee adolescents, advantages of a support group for adolescents, and techniques for a time-limited support group for refugee high school students. Among the barriers are traditional conditioning to be nonassertive and to keep feelings to one's self, the breakdown of trust that occurred while living under oppressive regimes, resistance from parents, the awkwardness of working through interpreters, and the danger that group teaching may remind the youth of political indoctrination from the past. Suggested themes for adolescent groups are grief and loss, depression/anger, identity, self-esteem, intergenerational conflict, alternative "high" experiences to drug and alcohol use, dating and sexuality, racial discrimination, and assertiveness training. (SARS abstract)

3.034
**Nguyen, S.D.**
1984 "Mental Health Services for Refugees and Immigrants." *Psychiatric Journal of the University of Ottawa* 9 (2): 85-91.

Among 118 9- to 75-year-old Southeast Asian refugees resettled in Ontario, Canada, who had been referred for psychiatric assessment, the most common reasons for referral were bodily complaints, attempted suicide, and abnormal behaviors such as school adjustment problems and manifest delusions. Depression and anxiety were the most frequent mental health problems observed, followed by psychosis and transient adjustment reactions. Difficulties in adjustment included separation from family members, marital and family difficulties, worries about the future, and job dissatisfaction. Underutilization of mental health services was related to unfamiliarity with North American mental health concepts, the stigma of mental illness, reliance on the family, cultural explanations of mental illness, and use of traditional healing practices. Other barriers to services were lack of bilingual staff, lack of cultural sensitivity on the part of staff, and absence of culturally relevant treatment models. ((c) APA)

## 3. PHYSICAL AND MENTAL HEALTH

3.035

**Nicassio, Perry M., Joseph D. LaBarbera, Paulette Coburn, and Rose Finley**

1986 "The Psychosocial Adjustment of the Amerasian Refugees: Findings from the Personality Inventory for Children." *Journal of Nervous and Mental Disease* 174 (9): 541-44.

The purpose of this study was to investigate the psychosocial adjustment of 24 Amerasian youths who had immigrated to the United States in 1983 and 1984. The Personality Inventory for Children (PIC) was translated into Vietnamese and administered to 18 mothers of Amerasian youths in a social service agency in a large southern city. Respondents reported significant mood disturbance and psychological distress in their children. Specifically, the depression, somatization, withdrawal, and psychosis subscales of the PIC were clinically elevated for the entire group. An evaluation of individual profiles revealed marked tendencies toward somatization and withdrawal. These findings are consistent with other studies on the psychosocial adjustment of Southeast Asian refugees. (Author abstract)

3.036

**Nidorf, Jeanne F.**

1985 "Mental Health and Refugee Youths: A Model for Diagnostic Training." In *Southeast Asian Mental Health: Treatment, Prevention, Services, Training, and Research*, edited by T.C. Owan, pp. 391-430. Washington, D.C.: National Institute of Mental Health.

Mental health problems among refugees span all age groups yet their manifestations vary with the age and stage of development of the individual. It is essential to view the refugee's psychological experience within the "context" of the refugee situation, and to incorporate a "contextualized" theory of development that is based on the influence of cultural and environmental variables into refugee mental health training. This article identifies premigration, migration and postmigration contextual factors that specifically influence refugee adolescents, and provides ten diagnostic questions that can generate adaptation and functioning information. Discussions and case illustrations are given. (TAC abstract)

3.037

**Okura, K. Patrick**

1981 "Indochinese Refugees: Families/Children in Turmoil." Paper presented at the Annual Meeting of the American Ortho-psychiatric Association, New York, New York, 28 March to 1 April 1981. (8 pp.)

Many Indochinese refugees in the United States suffer from serious social adjustment problems. These adjustment problems appear to reflect the stress of adapting to American life rather than chronic dysfunction. Particular groups of Indochinese who appear to experience social adjustment problems that are more severe in terms of intensity, frequency or duration are considered "high risk" subgroups. These include: (1) unaccompanied Indochinese children in American foster homes; (2) homebound women and the elderly; (3) drifters, largely consisting of former servicemen; (4) the uneducated; and (5) ethnically isolated refugee

groups. Mental health providers should make use of culturally acceptable counseling techniques that integrate traditional values and social practices when handling the Indochinese client. In addition, since most mental health problems reflect family tension and conflict, treatment involving the entire family is preferred. Group counseling activities although under-utilized, have proven effective in many areas of social adjustment when conducted with culturally acceptable techniques. Group day treatment has also been beneficial for those suffering from reactive and chronic psychoses, chronic depression, isolation, fears and phobias, eating disorders, and anxiety reactions. (ERIC abstract; Order No. ED-206 790)

3.038
**Olness, Karen N.**
1986 "On 'Reflections on Caring for Indochinese Children and Youths.'" *Journal of Developmental & Behavioral Pediatrics* 7 (2): 129-30.

Agrees with M.E. Felice (see 3.015) that U.S. child health workers must be sensitive to varying cultural norms among the many ethnic groups that make up Southeast Asian refugees. Four examples of well-intentioned interventions that may be perceived as cruel insults are included. It is suggested that, unfortunately, refugees are unlikely to share these perceptions with Western health providers. ((c) APA)

3.039
**Ong, Jin**
1981 "Southeastern Asian Refugees' Presbyopia." *Perceptual & Motor Skills* 53 (2): 667-70.

Investigated the onset and terminal stages of presbyopia, the loss of amplitude of accommodation of the eye generally associated with old age, in 184 Southeastern Asian refugees, aged 11 to 42 years old. An unusual feature, presbyopia occurring below the age of 35 years, was noted. The earlier onset and terminal stages of presbyopia of these subjects support the notion of the regional, ethnic, and environmental influences in the development of presbyopia. ((c) APA)

3.040
**Peck, Richard E., Margaret Chuang, Gordon E. Robbins, and Milton Z. Nichaman**
1981 "Nutritional Status of Southeast Asian Refugee Children." *American Journal of Public Health* 71 (10): 1144-48.

Based on a 1979 survey by the Centers for Disease Control, the study finds that newly arrived refugee children are highly anemic and more stunted than Southeast Asian children screened prior to 1979 or than children in the overall U.S. population. (SARS abstract)

## 3. PHYSICAL AND MENTAL HEALTH

3.041
**Rogers, Kay N.**
1978 "Counseling with Indochinese: A Unique Setting and a Harsh Test." In *Counseling and Consulting Minorities*, edited by J. McFadden. Atlanta, Ga.: College Entrance Examination Board. (15 pp.)

Analysis of the potential problems in effectively dealing with Indochinese refugee children in the school system, based on the author's experience in South Carolina. Author outlines the cultural and historical background of the refugees with emphasis on the Vietnamese. Major values noted are those of industriousness, love of learning, and the preference for "heart" rather than "mind." Counselors and teachers need to be more sensitive to the trauma of the refugee experience itself, the continuing cultural tug-of-war between old and new, parental pressures on the child, and a variety of other factors. (ORR abstract)

3.042
**Sack, William H.**
1985 "'Anxiety Disorder in Children and Adults: Coincidence or Consequence?': Commentary." *Integrative Psychiatry* 3 (3): 162-64.

Elaborates on J.F. McDermott's article on anxiety disorders in children and adults by relating McDermott's comments to diagnostic and etiological issues regarding the Diagnostic and Statistical Manual of Mental Disorders (DSM-III) diagnosis of posttraumatic stress disorder in relation to the present author's study of Cambodian adolescent refugees and L. Terr's (1979) work with the children of Chowchilla. ((c) APA)

3.043
**Sack, W., R. Angell, J. Kinzie, S. Manson, and B. Rath**
1986 "The Psychiatric Effects of Massive Trauma on Cambodian Children. II. The Family and School." *Journal of the American Academy of Child Psychiatry* 25: 377-83.

Forty Cambodian high school students who survived four years under the Pol Pot regime (1975-79) and six Cambodian students who escaped their homeland prior to Pol Pot were studied by means of home interviews and school teacher ratings. In these findings, compared to psychiatric interview data on the same students (Kinzie, et al., 1985), students reported more distress with school grades, peers and themselves than was observed by their caretakers. Many of their family members exhibited similar post-traumatic stress and depressive symptoms. In school, students receiving a psychiatric diagnosis were more likely to be rated by their classroom teachers as withdrawn or daydreaming than as disruptive. The crucial role of the school as a cultural agent of change became strongly evident. (TAC/author abstract)

3.044
**Smither, R., and M. Rodriguez-Giegling**
1979 "Marginality, Modernity, and Anxiety in Indochinese Refugees." *Journal of Cross-Cultural Psychology* 10: 469-78.

Indochinese refugees to the United States face major psychological adjustments to a modern, industrialized society. This exploratory study measured marginality, modernity, and anxiety (using, respectively, the Marginality Abstract; the modernity scale from the Personal Values Abstract; and the State-Trait Anxiety Inventory) in a group of 45 Vietnamese and Laotian refugees (mean age 20 years). As predicted, the refugees scored higher in marginality and anxiety and lower in modernity than a random sample of 44 Americans. A negative relationship was found for marginality and anxiety for the Laotians, and no significant relationship between these two variables was found for the Vietnamese. A positive relationship between anxiety and marginality was found for the American sample. Findings question the relevance of the concept of marginality when studying the psychological states of refugees. ((c) APA)

3.045
**Sukhan, Sauan**
1985 *Correlates of Psychiatric Symptoms among Lowland Laotian Refugees in the State of Utah: An Empirical Investigation.* Ph.D. dissertation, Brigham Young University, Provo, Utah. Ann Arbor, Mich.: University Microfilms International. (192 pp.)

There were two major objectives that this research attempted to explore: (1) the prevalence and type of psychiatric symptoms among the lowland Laotian refugees in the State of Utah, in comparison to other populations in previous studies; and (2) the social conditions which led to psychiatric impairment. The 22-item Psychiatric Screening Scale was used as a measuring instrument.

The data suggested that more than half of these Laotian refugees were mentally ill. Major symptoms found include depression, despair, anxiety, stress, and psychosomatic illness. Furthermore, the data indicated that older refugees, refugees who did not have social support, and those whose command of the English language was poor were more vulnerable to mental illness than others. In addition, income and education were found to have inverse relationships with psychiatric illness. (Dissertation Abstracts; Order No. DA84-27798)

3.046
**Tobin, Joseph J., and Joan Friedman**
1984 "Intercultural and Developmental Stresses Confronting Southeast Asian Refugee Adolescents." *Journal of Operational Psychiatry* 15: 39-45.

Explores how critical issues of adolescence (separation, identity, and sexuality) interact with critical issues of being a refugee (loss and grief, survivor guilt, trauma reactions, and cultural discontinuity) among adolescent refugees from Southeast Asia, based on the experience of the authors as director of training and mental health specialist in a large refugee resettlement program in the United

States. Refugees come from Vietnam, Laos, and Cambodia; between one-third and one-half are ethnically Chinese. In the Southeast Asian view of the life cycle, age serves as an important social and individual organizing principle. Subjects are conscious of being outside the normal ages in marrying, finishing education, getting a job, and having children. Case illustrations of how Oedipal issues have been complicated by trauma reactions, survivor stress, and cultural discontinuity are given. It is suggested that cohorts of refugee children will be at risk until they reach stability in adulthood. ((c) APA)

3.047
**Tobin, Joseph J., and Joan Friedman**
1983 "Spirits, Shamans, and Nightmare Death: Survivor Stress in a Hmong Refugee." *American Journal of Orthopsychiatry* 53 (3): 439-48.

The interaction of war, flight, relocation, and survivor stress are examined in a case study of a 22-year-old Hmong refugee man. The need for culturally appropriate treatments for non-Western clients is highlighted, and a possible link is suggested between the circumstances of the case study and sudden death syndrome. (SARS abstract)

3.048
**Westermeyer, Joseph**
1985 "Southeast Asian Refugee Teenagers' Special Mental Health Problems." *The Brown University Human Development Letter* 1 (5): 6-9.

Adolescent Indochinese refugees have similar problems to native-born teenagers: school failure, attempted suicide, violence, disruptive behavior, and drug or alcohol abuse. But they have different levels of modernization, education, and awareness regarding mental disorders, along with their first-hand knowledge of war and refugee flight. All must deal with conflicts between home culture and school culture. Unaccompanied minors may have special problems and should be placed with foster parents of their own culture, if possible. The author believes psychotherapy can be effective with these patients if applied in a culturally relevant and sensitive way. (SARS abstract)

3.049
**Westermeyer, Joseph, John Neider, and Tou Fu Vang**
1984 "Acculturation and Mental Health: A Study of Hmong Refugees at 1 and 3.5 Years Postmigration." *Social Science & Medicine* 18 (1): 87-93.

Examined changes on self-reported symptoms among 83 Hmong refugees (aged 16+ years) in Minnesota over a two-year period. Premigration and postmigration factors were studied along with responses to the SCL-90 and a self-rating scale for depression. Findings show considerable improvement on psychiatric self-rating scales in the areas of depression, psychoticism, and phobic anxiety. Social changes over the 2-year interim (including a high unemployment rate) were few. Earlier premigration and postmigration variables that were correlated with high symptom levels at 1.5 years, such as older age, gender, and number of hospital visits in the

United States were not correlated with these symptoms at 3.5 years. Events in the acculturation process which accompany and perhaps account for some of these observations are indicated. ((c) APA)

3.050
**Westermeyer, Joseph, Tou Fu Vang, and John Neider**
1983 "A Comparison of Refugees Using and Not Using A Psychiatric Service: An Analysis of DSM-III Criteria and Self-Rating Scales in Cross-Cultural Context." *Journal of Operational Psychiatry* 14 (1): 36-41.

Identified and collected data from all Hmong refugees in Minnesota and informed them of available psychiatric services. Ninety-seven 16+-year-olds were administered the Self-Rating Depression Scale and the Symptom Checklist-90. Subjects were also classified according to DSM-III criteria; 17 patients were identified. As anticipated, the most common clinical symptom involved depression, though the severity was greater than expected. The self-rating scales demonstrated that severe symptoms of some duration were present among the patients prior to seeking care. Findings also indicate that the psychosocial stressors experienced by psychiatric patients, while considerable, were not appreciably different from those experienced by the entire group. It is suggested that the one-year incidence of psychiatric disorder was related to the severity of psychosocial stressors experienced by the patient group and the high level of symptoms experienced by the entire group. Also noted is the "reverberation phenomenon" in which patients commonly showed major signs of one syndrome and minor signs of one or several syndromes. ((c) APA)

3.051
**Williams, Carolym L., and Joseph Westermeyer**
1983 "Psychiatric Problems among Adolescent Southeast Asian Refugees: A Descriptive Study." *Journal of Nervous and Mental Disease* 171 (2): 79-85.

When first faced with evaluating and/or treating a Southeast Asian adolescent psychiatric patient, the American therapist may be overwhelmed by the vast cultural differences. The authors review the cases of 28 12- to 20-year-olds encountered in a psychiatric setting in order to provide a description of their presenting complaints and problems. Diagnostic categories and demographic characteristics are described, as well as current areas of need for this population. ((c) APA)

3.052
**Yee, Barbara**
n.d. "Developmental Issues and Mental Health among Indochinese Refugees." Unpublished paper. Oklahoma City: Vietnamese American Association. (6 pp.)

Mental health issues are outlined with respect to high risk areas of the Southeast Asian community. The high risk groups considered are children and adolescents, young adults, and finally, middle-aged and elderly adults. Conflicts and problems faced by these groups in both the community and household are discussed. (TAC abstract)

## 3. PHYSICAL AND MENTAL HEALTH

Other references in this work that include information on **Physical and Mental Health** are listed below by bibliography number.

1.005, 1.007, 1.008, 1.009, 1.010, 1.013, 1.017, 1.019, 1.021, 1.035, 1.036

2.004, 2.027, 2.030, 2.056, 2.079, 2.092, 2.121

4.002, 4.003, 4.010, 4.011, 4.013, 4.016, 4.021

8.001, 8.002, 8.006, 8.009, 8.012, 8.018, 8.023, 8.024

## 4. UNACCOMPANIED MINORS AND AMERASIAN YOUTH

4.001
**Adler, Patricia M.**
1985 "Ethnic Placement of Refugee/Entrant Unaccompanied Minors." *Child Welfare* 64 (5): 491-99.

Describes the work of an agency involved in the placement of Vietnamese, Haitian, and Khmer refugee/entrant unaccompanied minors in foster family care. Factors associated with foster parent-foster child experiences, relations with biological parents, and cultural differences are discussed. Based on observations in this setting, it is suggested that it is preferable to place unaccompanied refugee minors in ethnically similar homes whenever possible. ((c) APA)

4.002
**Baker, N.G.**
1982 "Substitute Care for Unaccompanied Refugee Minors." *Child Welfare* 61 (6): 353-63.

Discusses the unresolved complex issues affecting social agencies as they cope with the needs of unaccompanied refugee minors (URMs). Characteristics and casework concerns (including mental health problems) of URMs are described. It is argued that URMs, lacking the support of their own families, experience great stress in adjusting to life in the United States and need services beyond those available to most refugees. ((c) APA)

4.003
**Baker, Nic**
1981 "U.S. Programs for Indochinese Unaccompanied Minors." In *Compiled Proceedings: Helping Indochinese Families in Transition Conference*, edited by William H. Meredith and Bette J. Tweten, pp. 137-46. Lincoln, Neb.: College of Home Economics, University of Nebraska.

By 1981, more than 3,300 unaccompanied minors had arrived in the United States, and were continuing to arrive at a rate of about 20 per month. Between 80 to 90 percent were male; a high percentage were Vietnamese or Chinese-Vietnamese; most were older than 15; and few were actually orphans. Unaccompanied minors are guaranteed care until their 18th birthdays; they generally receive more extensive social support than other refugees because of their lack of family support, but they also have less freedom. Most refugee foster families are in the upper middle class, and so the youth receive greater material benefits than do most newly-arrived refugees. Other unaccompanied minors live in group homes, with up to twelve of their peers, or in institutions, which have the disadvantage of being "sheltered worlds." The unaccompanied minors may experience guilt over enjoying a high standard of living while their parents are hungry and over not fulfilling their mission of arranging for their families to come over; depression as a result of missing family and being confused about their roles in their new environments, and resentment over discipline. The author discusses the issues surrounding the various options for care, preparation for independent living, and family reunification. (SARS abstract)

## 4. UNACCOMPANIED MINORS AND AMERASIAN YOUTH

4.004
**Barber, Martin**
1987 "Unaccompanied Minors: A UNHCR View." In *Years of Horror, Days of Hope*, edited by Barry S. Levy and Daniel C. Susott, pp. 216-18. New York: Associated Faculty Press, Inc.

Among the Kampuchean refugees entering holding centers, about 3,000 "unaccompanied minors" were identified. Some were separated from their parents when placed in youth brigades by the Khmer Rouge, others were separated from their parents in the confusion of crossing the border, and some had seen their parents die or be killed. Some parents, hoping that parentless children would receive preferential treatment, asked neighbors to bring their children to the center and pretend they had no family. The author opposed early attempts to resettle these children with foster families in the West because few were proven to be orphans and most had a reasonable chance of locating adult relatives. A vigorous tracing program was put into effect, and relatives were located for 2,000 children. (SARS abstract)

4.005
**Blundell, Lynn**
1985 "The Acculturation of Amerasian Adolescents." Unpublished student paper. Kansas City: University of Missouri. (16 pp.)

Estimates of the number of Vietnamese children fathered by American citizens vary between 8,000 and 15,000; these children are known in Vietnam as "children of the dust." Only 2 percent of American fathers acknowledge paternity, thereby establishing their children's American citizenship. By April 1985, 2,408 Amerasians had arrived in the United States, many of them requiring foster care. The author observes that many of them are streetwise, feeling ill-equipped to function as adults yet too old to be adolescent. Because of their American appearance, society may not acknowledge the cultural adjustment they face. Black Amerasians may find it difficult to accept that they are black and may reject black foster parents at the same time they are rejected by other Vietnamese refugees. Hostile, aggressive attitudes toward the new culture might actually help the refugee youth assimilate. The Amerasian adolescent needs to experience success and develop a positive self-concept. (SARS abstract)

4.006
**Chaudhuri, S.N.**
1987 "Unaccompanied Minors at Khao I Dang." In *Years of Horror, Days of Hope*, edited by Barry S. Levy and Daniel C. Susott, pp. 219-20. New York: Associated Faculty Press, Inc.

In Khao I Dang, a refugee camp in Thailand, unaccompanied minors were located in various centers, which had 10 houseparents for 100 children. Younger children were taught cultural activities such as music and dance, while older children were taught sewing, tailoring, basket-making, and meal planning. Some orphans were adopted, while the houseparents had to guard others under their care from being

enticed out of the camp with gifts. The children, particularly young teenage girls, were fearful of the armed Thai soldiers. A tracing system eventually decreased the numbers of un-accompanied minors. (SARS abstract)

4.007
**Citizens' Committee for Children of New York, Inc.**
1980 "In Search of Safe Haven: Foster Care Programs for Unaccompanied Minors in New York, N.Y." New York: Citizens' Committee for Children of New York, Inc. (61 pp.)

Review of foster care programs for Indochinese unaccompanied minors in New York. Report consists of three parts: (1) description of federal refugee policy with emphasis on children and young people, (2) description of the resettlement program for refugee minors in New York State, and (3) results of interviews with forty-two Indochinese unaccompanied minors. Major recommendations to HEW and New York include the establishment of welcome centers in New York to receive and orient the newly arrived children, and more coordination between HEW and other federal and voluntary agencies to regulate the flow of children into the United States and to see that orientation and English-as-a-second-language classes begin for refugee children in the first asylum camps. (ORR abstract)

4.008
**Citizens' Committee for Children of New York, Inc.**
1981 "Unaccompanied Refugee Minors; Policies and Programs." New York: Citizens' Committee for Children of New York, Inc. (48 pp.)

This report examines the various policies that affect the rights of unaccompanied refugee children as defined by the Refugee Act of 1980. Included is a discussion of the appropriate interrelationship between the federal, state and local governments and voluntary agencies in the establishment and funding of refugee programs and the appropriate response of the federal government to unaccompanied children. These children are said to have the following rights: (1) preservation of ethnic identity; (2) access to family reunification; and (3) access to programs developed with the participation of the federal government, voluntary agencies and the state and local governments. Also reported are the responsibilities and guidelines for programs administered by the Office of Refugee Resettlement, the adjustment problems of Indochinese, Cuban, and Haitian refugee children, and recommendations for general program guidelines and for foster care programs for unaccompanied minors. (ERIC abstract; Order No. ED-211 611)

## 4. UNACCOMPANIED MINORS AND AMERASIAN YOUTH

4.009
**Cleemput, J.**
1985 "Refugiés du Sud-Est Asiatique Non Accompagnés: Contingent Spécial de 200 Mineurs d'Age." [Unaccompanied Southeast Asians: A special contingent of 200 minors.] *Refugiés: Drames et Espoirs* (Brussels) (18): 18-19.

This article describes a program to resettle 200 unaccompanied Southeast Asian refugee minors in Belgium. The international relief agency, Catholic Charities, took charge of administrative duties and reception. The selection of families, placement, and accompaniment were delegated to various child placement services in Flanders and Wallonia. Placement procedure had to be modified because of the reduced number of very young children and because of the difficulties of finding foster families for youth who were older than 14; thus, visas were not granted until a foster family had been located. At the end of 1985, the program was evaluated and several of the children's situations were noted. Among the problems recognized was this: adaptation was rendered difficult because of the difference in cultures and social environments, the age of the youth, and the gap between reality and the imaginary. Guardianship was a second obstacle because nearly all the children still had parents living in their countries of origin, and HCR was opposed to their adoption when it was uncertain whether they were orphans. Certain situations, notably rupture with the foster family, necessitated intervention by CPAS. There were also educational and administrative problems due to false declarations about the children's ages. Finally, the difference between the statute regulating the young refugees and the others provoked some difficulties. However, this type of placement appears to be very positive. Tables of figures indicate the number of children accepted annually and their destination (Flanders or Wallonia), placement agency, and age group. (Refugee Abstracts; SARS translation from the French)

4.010
**Downs, Maggie, Joan Lynch, and Mary Lou Paulsen**
1984 *Bridging Two Cultures: Assisting Cambodian Children to Deal with Loss and Change*. Ames, Iowa: Beloit Service Center of Lutheran Social Service of Iowa. (151 pp.)

Most of the Khmer children placed through the Beloit Service Center were having difficulty adjusting from pseudo-adulthood to normal childhood and dependency, and their previous history gave indications that they were extremely vulnerable toward severe emotional pathology. Their fearfulness, depression, and high anxiety were expressed through further withdrawal or overt aggressiveness. This manual describes the art therapy groups es-tablished for the minors and the support and training groups established for foster parents, with sufficient information provided so that other agencies can imitate the programs. The objectives of art therapy groups included promoting nonverbal expression, facilitating memory and grief, growing in socialization skills with peers and adults, developing trust, and developing more age-appropriate dependency. (SARS abstract)

4.011
**Egan, Maura Goggin**
1985 "A Family Assessment Challenge: Refugee Youth and Foster Family Adaptation." *Topics in Clinical Nursing* 7 (3): 64-69.

This study identifies adaptation patterns in foster families who took in unaccompanied refugee minors from Vietnam. Most of the 56 refugee youth who were interviewed for the study had come to the United States between the end of 1979 and June 1983. Using the Family APGAR tool (Adaptation, Partnership, Growth, Affection, Resolve), the author found that one-third of the study families had satisfactory outcomes; almost half had minimal adaptation outcomes (at least one family member was dissatisfied with family functioning); and about one-fifth were in the perilous adaptation category (at least one family member was dissatisfied and there was a youth at risk for depression). Proportionally, Vietnamese and American foster families were equally represented in the satisfactory adaptation group, but twice as many American families as Vietnamese foster families were in the perilous adaptation category. The majority of foster families who had never raised teenagers were in the minimal or perilous categories, while parents who were raising a teenager of their own at the time they took in a refugee youth had more positive family adaptation. (SARS abstract)

4.012
**Jockenhovel-Schiecke, H., and U. Reusch**
1985 "Auszuge aus dem Protokoll der Sitzung des Arbeitskreises 'Unbegleitete Fluchtlingskinder aus Indochina.'" [Proceedings of the Working Group on Unaccompanied Refugee Minors from Indochina.] Frankfurt/Main, Bundesrepublik Deutschland, Internationaler Sozialdienst, 26 March 1985. (28 pp.)

This document contains extracts from the proceedings of a meeting held in December 1984 by the International Social Service working group on unaccompanied refugee minors. Two main topics were discussed: naturalization and employment/training opportunities for Indochinese refugees. Among the Federal German legal requirements for naturalization are: ten years' residence, proficiency in written and spoken German, renunciation of original citizenship, and an ability to support oneself and one's dependents. The ten years residence requirement may be reduced to seven in the case of 'quota' refugees. The Southeast Asians who came to Germany in the mid-1970s can, therefore, be expected to apply for naturalization in the near future. It is doubtful, however, whether they will be in a position to renounce their original citizenship officially. This is doubly problematic in the case of unaccompanied minors whose parents are still in the country of origin. The applicant's ability to support himself and his dependents is also uncertain, as is clear from the discussion of employment and training opportunities. The meeting reviewed the factors militating against young Indochinese refugees competing for jobs and traineeships in an already overcrowded labour market: language problems, limited mobility, employer prejudice and the refugees' own unrealistically high expectations. They thus find themselves in a disadvantaged group, along with the disabled, the educationally subnormal, and girls. Finally, the working group examined the merits of various government and locally sponsored youth training schemes, with a view to their suitability for these refugees. (Refugee Abstracts)

## 4. UNACCOMPANIED MINORS AND AMERASIAN YOUTH

4.013
**Liu, William T., Maryanne Lamanna, and Alice K. Murata**
1979 *Transition to Nowhere: Vietnamese Refugees in America.* Nashville, Tenn.: Charter House. (214 pp.)

General description of the 1975 Vietnamese refugees from the time of departure to initial sponsorship and resettlement. Research was conducted at Camp Pendleton with emphasis on mental health problems and included the use of such standardized protocols as the Cornell Medical Index. Authors also deal with the demographic characteristics of the refugee population and such special issues as unaccompanied children. Appendices and a short bibliography are included. (NIUCSEAS abstract)

4.014
**Lutheran Children and Family Service of Philadelphia, Pennsylvania**
1980 "Living with an American Family." Prepared by Dale Dye; translations by Duong Quy Binh and Nguyen Duc Long. Washington, D.C.: Office of Refugee Resettlement, U.S. Department of Health and Human Services. (28 pp.)

Booklet written for Vietnamese adolescents who are living with American families. The booklet describes, in both English and Vietnamese, the structure and mores of American family and social life. Concerns common to teenagers are also discussed. Among the topics addressed are school, typical weekdays and weekends, forms of address, friendship, dating and courtship, dealing with anger and loss of face, trust, slang and idiomatic expressions, phone calls, table manners, and smoking. (NIUCSEAS abstract)

4.015
**Lutheran Social Service of Minnesota**
1985 "Unaccompanied Vietnamese Minors." Unpublished paper. Minneapolis: Lutheran Social Services of Minnesota. (21 pp.)

This report summarizes the topics discussed at a two-day seminar on the subject of unaccompanied minors, which was held in Minneapolis, Minn., on 20-21 June 1985. Social workers had observed changes in the minors arriving in the United States in 1984-85, compared to those who had arrived earlier, including less education and motivation, less self-control, and less trust. The report identifies problems the Amerasian youth have faced, including prejudice in Vietnam and the United States, confiscation of possessions, and identification by others with prostitution. Recommendations include considering more alternatives in placement and educational plans, better preparation and selection of foster families, with "busy" families favored, and the use of former unaccompanied minors as role models. A list of the social workers' best and worst moments in the unaccompanied minors program is given. Graduations and family reunifications are among the best moments; the suicide of minors and violent threats from minors are among the worst. (SARS abstract)

4.016
**McCarthy, John E.**
1979 "Refugee Children from Southeast Asia." *Migration News* 28 (2): 3-6.

Review of the Indochinese refugee unaccompanied minor program of the Migration and Refugee Service of the United States Catholic Conference (USCC). Author reviews the efforts made by his organization, by the U.S. government and by other national voluntary agencies to alleviate the plight of unaccompanied minors. Major problems for these minors are the unplanned and disorganized nature of refugee movements and the need to adjust to new social patterns and family lifestyles. Author emphasizes the need for counseling and guidance. (ORR abstract)

4.017
**Migration and Refugee Services**
1985 *In Our Fathers' Land: Vietnamese Amerasians in the United States.* Washington, D.C.: United States Catholic Conference, Migration and Refugee Services. (108 pp.)

Two-thirds of Amerasian children who came to the United States as unaccompanied minors are having mild to serious adjustment problems. Only six percent of these minors think of themselves as Americans. Twenty-two percent of the Amerasian unaccompanied minors did not want to come to the United States, but may have been forced to come in order to sponsor their mothers later. Eighteen percent were raised in orphanages; many of them found the transition to foster care confusing because they had no sense of what "family" is. The U.S. Catholic Conference resettled 571 Amerasian children in 1983 and 1984, most of them accompanied by mothers and half-siblings. Basic statistics on Amerasian families in the United States are given. (SARS abstract)

4.018
**Migration and Refugee Services**
1983 *Voyagers in the Land: A Report on Unaccompanied Southeast Asian Refugee Children.* Washington, D.C.: United States Catholic Conference, Migration and Refugee Services. (86 pp.)

This report examines the social and economic adaptation of Indochinese refugee minors in the United States. Its objective is to provide possible guidelines for assistance programmes and refugee personnel. The findings are based on questionnaires completed by refugee personnel and unaccompanied refugee minors. The report is divided into three sections: the first describes assistance programmes for unaccompanied refugee minors; the second surveys the results of a questionnaire completed by 420 out of the total of 1,445 children in the assistance programmes. The authors note that the assistance programmes include cultural and vocational orientation to the United States; occasional support for the refugees' cultural heritage; and evaluation and assessment of refugees upon arrival to provide information for their subsequent placement and care. They point out that integration has been easier for those children whose needs were carefully evaluated. At the same time, they found that, in contrast with adult refugees,

schooling and special English language courses have given the majority of the refugee minors a reasonable command of English. In addition, and again unlike their adult counterparts, the children tended to move more easily within and between their own and the U.S. culture. The authors' recommendations include: (1) refugee personnel should be provided with better background information on the refugees' culture and society; (2) measures should be taken to reduce staff turnover in order to ensure continuity of care; (3) an evaluation should be carried out on the long-term effects of the assistance programmes; and (4) the similarities and differences in the integration process for children and adult refugees should be studied. (Refugee Abstracts)

4.019
**Plant, R., ed.**
1982 "A Framework for the Co-operative Management of a Total Care Programme for Khmer Unaccompanied Minors: December, 1982." Potts Point, Australia, Ethnic Communities Council of New South Wales; New South Wales Department of Youth and Community Services. (29 pp.)

This paper outlines a proposed framework for the management of a pro-gramme for unaccompanied Khmer refugee children and young people arriving in Australia. The model programme aims to provide for their total care, education, and eventual integration into Australian life. It also discusses the division of responsibilities between federal, state, and voluntary bodies. The model is based in particular on the expected needs of 40 Khmer refugee minors expected shortly in New South Wales. Most will be aged 14 to 18 years, although some will be over 18 upon arrival. Existing care programmes for minors have been unsatisfactory, and the report recommends the following: (1) a reception centre where co-worker units (Australian social worker paired with a Khmer social worker) will be introduced; (2) after reception, four optional types of settlement (small group homes, foster care with the Khmer community, private board with the Khmer community, and supported independent living); and (3) special educational provisions, firstly to help the Khmer minors fill gaps in their general education as well as learn English, and secondly, to give a three-month full-time transition educational programme for those who have left school. The paper includes a detailed section on the costing of, and funding for, the programme. (Refugee Abstracts)

4.020
**Redick, L.T., and B. Wood**
1982 "Cross-Cultural Problems for Southeast Asian Refugee Minors." *Child Welfare* 61 (6): 365-73.

Presents a composite case example of a 17-year-old Chinese-Vietnamese male to illustrate cultural misunderstandings likely to be experienced by refugee minors and their American foster families. Resolution of misunderstandings involved the subject's overt adoption of American customs, acceptance of the subject's cultural customs by his American family, compromise by persons in both cultures, and a peaceful coexistence of the two cultures. ((c) APA)

4.021
**U.S. Catholic Conference, Lutheran Immigration and Refugee Service, and U.S. Office of Refugee Resettlement**

1983 *"Toward Emancipation:" Unaccompanied Minor Refugee Conference, San Diego, California, March 9-11, 1983, Proceedings.* Sponsored by the U.S. Catholic Conference, Lutheran Immigration and Refugee Service, and the U.S. Office of Refugee Resettlement. (72 pp.)

The presentations and discussions at the conference, which brought together caseworkers, program administrators, and others involved in the resettlement of unaccompanied minors in the United States, are presented here. Jean Carlin gave an address on the "Psychological Aspects of Emancipation." She mentions a number of factors which can determine the child's adjustment, including age of arrival in the United States, whether the child is accompanied by any family members, health, experiences before, during, and after the escape, number of years of schooling missed, expectations, and the availability of an already settled ethnic support group. Some children believe that they are their family's only hope and feel burdened by a responsibility they cannot undertake. Unaccompanied minors may not understand why they don't receive directly the money given to their foster family. They may engage in limit-testing. At 18, when they are emancipated to live on their own, they may feel again the pain and anxiety of leaving their home country and may be frightened at having to make their own decisions regarding education, employment, dating, and marriage. Other workshops were on post-emancipation adjustment, models for independent living, career planning, and developing and using ethnic foster families. (SARS abstract)

4.022
**Walter, Ingrid, and Cordelia Cox**

1979 "Resettlement in the United States of Unattached and Unaccompanied Indochinese Refugee Minors (1975-1978) by Lutheran Immigration and Refugee Service." *International Migration* (Switzerland) 17 (1-2): 139-61.

Review of the resettlement of 156 unaccompanied minors in the United States by the Lutheran Immigration and Refugee Service (LIRS) from April 1975 through December 1978. The review focuses on the characteristics and needs of these minors and on ways to strengthen the program to their benefit. Alternative arrangements include: foster home placement, placement in small group homes, and supervised independent living arrangements for older youth. In general, the authors believe that the LIRS program has had positive results. Includes an appendix on recommendations regarding unaccompanied minors. (NIUCSEAS abstract)

## 4. UNACCOMPANIED MINORS AND AMERASIAN YOUTH

**4.023**
**Wright, Robert G.**
1981 "Voluntary Agencies and the Resettlement of Refugees." *International Migration Review* 15 (1-2): 157-74.

Review of the role of the voluntary agencies in resettling refugees, with emphasis on the Indochinese in the United States. Author discusses the following topics: (1) history of the voluntary agency involvement with refugees, (2) voluntary agency-government relations, (3) objectives of resettlement, (4) the rising role of the federal government, (5) matching grant programs, (6) overseas voluntary agency responsibilities, (7) pre- and post-arrival processing and services, (8) difficulties in the planning process, (9) placement strategies and their effects on secondary migration, (10) the need for orientation, and (11) unaccompanied minors. Author concludes by stressing the benefits of voluntary agency involvement in refugee resettlement. (ERIC abstract)

Other references in this work that include information on **Unaccompanied Minors and Amerasian Youth** are listed below by bibliography number.

1.013

3.001, 3.005, 3.006, 3.011, 3.013, 3.024, 3.028, 3.037, 3.048

7.007, 7.020, 7.033

## 5. COURTSHIP AND MARRIAGE

**5.001**
**Abhay, Thao Nhouy**
1959 "Courts of Love and Poetry." In *Kingdom of Laos*, edited by René de Berval, pp. 205-9. Saigon: France-Asie. [University of Wisconsin--Milwaukee Library, DS557.L2,B43]

Court of Love is a love duet between a young Laotian boy and girl. By tradition, every young girl of over 16 worked alone on the verandah in the evenings while her parents slept. The young man, accompanied by a few friends, would climb the ladder of the house of the girl he favored and make sweet overtures to her until dawn. Verses and songs of courtship are exchanged especially during the fine season from November to February, and the flowery verse is accompanied by khengs, violins, and xylophones. (SARS abstract)

**5.002**
**Abhay, Thao Nhouy**
1959 "Marriage Rites." In *Kingdom of Laos*, edited by René de Berval, pp. 137-43. Saigon: France-Asie. [University of Wisconsin--Milwaukee Library, DS557.L2,B43]

Marriage in Laos takes place in accordance with ancient Laotian customs. Marriages are generally performed only during the even months and within the first fortnight of the moon. A proposal is made after a number of visits from the boy's mother to the girl's mother. The future husband pays a bride price to the bride or her parents; the amount depends on the girl's social position. The young man and woman are supposed to be consulted about the match, but that does not always occur. The gifts given and words exchanged in a formal proposal are recorded here. The prayers of the monks are attended by the engaged couple, and they are sprinkled with holy water. The date of marriage is fixed by a soothsayer, and the ceremony takes place in the bride's home. After the ceremony, the couple is led into a bridal chamber by a virtuous woman, and the guests continue feasting, laughing, and singing. (SARS abstract)

**5.003**
**Barney, G. Linwood**
1978 "The Hmong of Northern Laos." In "Glimpses of Hmong History and Culture," pp. 18-44. Indochinese Refugee Education Guides, General Information Series No. 16. Washington, D.C.: National Indochinese Clearinghouse, Center for Applied Linguistics.

This article examines the Hmong people and environment, social and politi-cal organization, economy, folklore and beliefs, and life cycle. The section on social organization includes information on parental authority, clan relations, marriage, and divorce. Marriage is exogamous and must take place outside one's clan. The New Year celebration, at which residents of one village visit another village for games and feasting, is a time for courtship. Balls made of wads of cloth are tossed back and forth between boys and girls. A penalty is paid by those who drop the ball. A girl who has reached puberty sleeps on a platform apart from her family, and a young suitor may visit her during the night. The author likens this practice

to "trial marriage." However, no marriage is realized until elaborate negotiations take place between the families and the boy agrees to pay a bride-wealth. The boy's family prepares a feast for the girl's family, and the girl's family reciprocates immediately. Polygyny is common, usually a result of the levirate, a practice in which a widow becomes the wife of her dead husband's brother. (SARS abstract; ERIC Order No. ED-159 901.)

**5.004**
**Bertrais, Yves**
1977 *Le mariage traditionnel chez les Hmong Blancs du Laos et de la Thailande.* Chiang Mai, Thailand: Hmong Center.

This work documents the oral tradition of White Hmong marriage, which involves elaborate negotiations sung by go-betweens for the boy's and girl's families. The book's first section gives the background of the White Hmong in Laos, Thailand, Vietnam, and China. The second section describes the poetic devices used in the marriage songs, including binary rhythm, onomatopoeia, euphonic words, figures of speech, and hyperbole. Four men's accounts of courtship and marriage songs are presented, with texts recorded side by side in White Hmong and French. The songs are intended "to fix the heart of the girl or the boy in a joyful or pleasing disposition." Among the songs are a song asking for fresh water to wash the face, a song to set the price for the girl, and a song of presentation of silver. Photographs of the Hmong men who recorded accounts of marriage, and photographs of various phases of marriage negotiations are pasted into the book. (SARS abstract)

**5.005**
**Bertrais, Yves**
1978 *The Traditional Marriage among the White Hmong of Thailand and Laos.* Chiang Mai, Thailand: Hmong Center. (386 pp.)

This is the English and White Hmong translation of the above work, originally published in French and White Hmong. (SARS abstract)

**5.006**
**Bessac, Susanne, and Jo Rainbolt**
1978 "Notes on Traditional Hmong Culture from Montana Hmong Recollections." Pamphlet published in Missoula, Montana. (52 pp.)

This pamphlet describes the history, culture, folklore, spiritual life, and arts and crafts of the Hmong of Laos. The fourth chapter is on marriage and children. While the Hmong married at a young age, they remained in the household of the boy's parents until the boy received his "old name." The authors describe the food, clothing, and rituals of a wedding feast. A young woman generally had her first child at age 16. Children are expected to be self-reliant, and may be left unsupervised, even as toddlers. (SARS abstract)

5.007
**Bourotte, B.**
1943 "Mariages et funerailles chez les Meo blancs de la région de Nong-Het (Tran Ninh)." [Marriages and funerals of the White Hmong in the Nong-Het Region.] *Bulletin de l'Institut pour l'Étude de l'Homme (Hanoi)* 6: 33-56.

Most Hmong marriages took place between the New Year and the first planting, that is, in November, December, and January. Polygamy was found fairly frequently in some tribes but was unknown to others, and divorce was extremely rare. Marriage took place between the ages of 15 and 20 for both sexes. The author reviews the ceremonies of marriage and funeral rites of the Hmong. In French. (SARS abstract)

5.008
**Cooper, Robert G.**
1983 "Sexual Inequality among the Hmong." In *Highlanders of Thailand*, edited by John McKinnon and Wanat Bhruksasri, pp. 174-86. Kuala Lumpur: Oxford University Press.

The relationship between husband and wife in Hmong society has changed from one of cooperative partnership to one approaching an employer-employee relationship. According to the author, there is likely to be a greater degree of equality in the early years of marriage, when the husband is building his family, and when the wife is often pregnant. Differences in labor input tend to increase as the family grows. Cooper discusses bride-price, the fate of girls who get pregnant before marriage, and the emphasis on marrying a youthful bride, who will be able to bear many children. (SARS abstract)

5.009
**Dunnigan, Timothy, and Tou Fu Vang**
1980 "Negotiating Marriage in Hmong Society: An Example of the Effect of Social Ritual on Language Maintenance." *Minnesota Papers in Linguistics and the Philosophy of Language* 6: 28-47.

This paper describes how Hmong marriages are negotiated, and how negotiations have been modified in the United States. Each family is represented by a skilled negotiator. The number in the suitor's party is always odd, as it maintains the hope that the addition of the bride will make it even. After agreement to the marriage is reached, discussion centers on bride price and the amount to be spent by the bridegroom on feasting. Past relations of the two clans are discussed. The authors describe the "flowery language" used in negotiations, including riddle-posing, poetic paraphrase, rhyme, song, and metaphor. Just as vegetables do not get old in the garden, boys and girls should not get old in their parent's house, but should marry. In the United States, the negotiations might be compressed into one night if the suitor is from a distant state, and bride prices range between $400 and $1,500. Younger men who serve as marriage negotiators may not know all of the traditional rituals. (SARS abstract)

## 5. COURTSHIP AND MARRIAGE

5.010
**Ebihara, May**
1974 "Khmer Village Women in Cambodia: A Happy Balance." In *Many Sisters*, edited by Carolyn J. Matthiasson, pp. 305-47. New York: The Free Press. [University of Minnesota Wilson Library, 304.4 M432]

The author describes five Cambodian women, ages 1 to 60, to show the progression of a woman's life in a Cambodian village. Most girls get married in their late adolescence or early twenties to young men in their early to mid-twenties. Premarital sex is forbidden, and unmarried girls are chaperoned and usually obey their parents. Young women commonly labor as coolies before marriage to help their families and to buy their own things. Betrothal can be based on free choice or parental arrangement, with astrological charts checked for compatibility. After marriage, the young woman becomes more plain in dress and grooming. She generally has stained lips and teeth from chewing betel. Khmer kinship is bilateral, although the tendency is for couples to live near the wife's parents--in a separate house if they can afford it. Polygyny is legal but rare because a decent man needs his first wife's consent to enter such an arrangement. Although birth control is not practiced, the number of children tends to be fairly small. (SARS abstract)

5.011
**Goldstein, Beth L.**
1986 "Resolving Sexual Assault: Hmong and the American Legal System." In *The Hmong in Transition*, edited by Glenn L. Hendricks, Bruce T. Downing, and Amos S. Deinard, pp. 135-43. Long Island, N.Y.: Center for Migration Studies.

The author presents a case study of a 14-year-old Hmong girl who was raped by a 19-year-old Hmong man to examine how different cultural lenses influence the resolution of an assault. The man, who claimed that the encounter was an overture toward marriage, was charged with first-degree sexual assault. Because the victim reported the matter to the police, the assailant's family refused to pay restitution to the girl's family. The young man was sentenced to probation. The American court's view that the girl was an individual victim is contrasted with the Hmong view that kin group honor was damaged by the crime and kin group balance must be restored by symbolic financial settlement. (SARS abstract)

5.012
**Hazlett, Shirley Holder, project director**
1985 *Heritage Project: Focus: Hmong Oral Literature.* Folsom, Calif.: Folsom Cordova Unified School District. (64 pp.)

The author discusses the various types of Hmong sung poetry, including that sung by boys and girls in courtship. The girls do not sing the songs after marriage. (SARS abstract)

5.013
**Johnson, Charles, ed.**
1985 *Dab Neeg Hmoob: Myths, Legends and Folk Tales from the Hmong of Laos.* St. Paul, Minn.: Linguistics Department, Macalester College. (513 pp.)

Twenty-seven folktales that were told orally onto cassette tapes are transcribed here in Hmong, along with side-by-side translations into English. In extensive notes, the editor gives context to the tales by explaining how they follow or deviate from Hmong tradition. The Hmong customs of bride-kidnapping, marriage negotiation, and patrilocality are explained. (SARS abstract)

5.014
**Larteguy, Jean, and Yang Dao**
1979 *La fabuleuse aventure du peuple de l'opium.* [The fabulous adventure of the opium people.] Paris: Presses de la Cité. (255 pp.)

This book describes the Hmong, a people with an ancient history, a people without masters or frontiers. The legends of the Hmong are woven in with their history, which includes their cultivation of opium, their resistance against the Japanese during World II, the rise to leadership of General Vang Pao, and the genocide that followed the Communist takeover of Laos. The eighth chapter, "Celebrations of Love and Death," describes adolescence as a golden age that lasts for girls until they marry at about age 14. Boys marry at about age 16 but can prolong the golden age by pursuing girlfriends at times when they're supposedly attending a funeral or marriage. Admirers came to help an unmarried girl do her chores and then stayed outside her bedroom at night, playing a mouth harp to communicate with her. Suicide or suicide-murder were not uncommon among broken-hearted youth. Marriage negotiations and the obligations of marriage are described. The text is in French. In French. [The eighth chapter has been translated into English by Charles Johnson and Ava-Dale Plummer.] (SARS abstract)

5.015
**Lee, Gary Yia**
1981 *The Effects of Development Measures on the Socio-Economy of the White Hmong.* Ph.D dissertation. Sydney, Australia: University of Sydney, Department of Anthropology. (338 pp.)

The author studies a Hmong village in Thailand, Khun Wang, to discover the major characteristics of the community's economic system and to explore the ways in which it was affected by a government Crop Replacement Project intended to eliminate opium poppy cultivation. In examining the village, its social structure and world view, the author describes marriage among the Hmong of Khun Wang. Marriage rules of clan exogamy, cross-cousin marriage, marriage by capture, betrothal of small children, and elopement, are explained. Courting is accomplished with the boy crouched outside the girl's bedroom, playing music and whispering to her. He often covers himself with a red woolen blanket, whose size gives him status. If it is large enough for two persons, the girl might agree to spend the night in the bush with him. Courtship usually lasts from a few days to a few months. The girl may give consent to marriage before consulting her

parents, but the young man must receive permission from his parents, who will help him pay the bride price. In marriage by abduction, the girl's mother chases after the abductors and hits them with a stick if her daughter wishes to be released. If the daughter is willing to go with the men, she hits her daughter for being too eager to get married. Marriage negotiations are described; a bride-price is settled upon but its payment is often postponed, perhaps indefinitely. Most young women marry between the ages of 13 and 21, while most young men marry between the ages of 16 and 21. Polygyny and divorce are rare. (SARS abstract)

**5.016**
**LeMoine, Jacques**
1972 *Un village Hmong vert du haut Laos.* [A Green Hmong village in the highlands of Laos.] Paris: Éditions du Centre National de la Recherche Scientifique. (219 pp.)

This is an anthropologist's view of the technical environment and social organization of the Hmong. Tools and methods are described in the text and illustrated. A chapter on family life describes the courtship and marriage of Hmong adolescents. Parents pretended ignorance of the young people's nocturnal visits, but a girl who had a child without getting married was shamed. Girls were married at about the age of 14 or 15. When a Hmong woman's daughter married and left her parents' household for that of her husband, the woman would feel regret. In turn, she would treat her sons' new young wives who joined her household with severity. The equilibrium of a polygynous household depended on the attitude of the husband, according to the author. The rules of marriage and the bride price are described. In French. (SARS abstract)

**5.017**
**Lis, Nyiajpov**
1986 *Lub Neej Daitaw.* [A marginal life.] Bonnyrigg, Australia: Roojntawv Neejmhoob. (195 pp.)

This novel of love and heartbreak is by a Hmong man who resettled in Australia. The story is about the life of Tuam, a young soldier who falls in love with his beautiful cousin, Yaj. While Tuam is off on the battlefield, another man kidnaps Yaj and forces her to become his second wife. In White Hmong. (SARS abstract)

**5.018**
**Lis, Nyiajpov**
1987 *Txoj Sawhlub.* [The necklace of love.] Bonnyrigg, Australia: Roojntawv Neejmhoob. (196 pp.)

This romantic novel is set in a Western country. Xyooj and Lig become romantically involved, but then Xyooj joins the Navy and meets another Hmong girl in the city where he is sent for training. Although he is not wholeheartedly in love with his new girlfriend, he marries her after she becomes pregnant. A few years later, Lig meets another Hmong man at a disco dance and ends up marrying his brother. After Xyooj divorces his wife, who is incurably ill, and Lig's husband dies, the two meet again and become partners. In White Hmong. (SARS abstract)

5.019
**Lis, Nyiajpov**
1985 *Vim Leejtwg*. [Whose fault?] Bonnyrigg, Australia: Roojntawv Neejmhoob. (205 pp.)

This novel is about a young man, Npis, who falls in love with Maiv, a girl who lives in a neighboring village in Laos. The couple's parents forbid them to see each other because of a past conflict between the families. After Maiv attempts suicide, the parents relent, and Maiv and Npis resume their romance. In White Hmong. (SARS abstract)

5.020
**Meredith, William H., and George P. Rowe**
1986 "Changes in Hmong Refugee Marital Attitudes in America." In *The Hmong in Transition*, edited by Glenn L. Hendricks, Bruce T. Downing, and Amos S. Deinard, pp. 121-31. Long Island, N.Y.: Center for Migration Studies.

A survey of 134 Lao Hmong showed that they have experienced some change in terms of marriage attitudes as a result of their dramatic cultural transformation. There have been significant changes in attitudes concerning polygynous marriage, the bride price, age of marriage, and general views on equality within marriage. There has been little change in attitudes about the use of go-betweens to negotiate the marriage settlement and use of written contracts in marriage. Attitudes on the proper roles of husbands and wives have changed little, and Hmong society remains strongly male-dominated. (SARS abstract)

5.021
**Mottin, Jean**
1980 *55 chants d'amour Hmong Blanc: 55 Zaj Kwvtxhiaj Hmoob Dawb*. [55 White Hmong love songs.] Bangkok: Don Bosco Press. (173 pp.)

Presented in White Hmong and French are love songs, the song of a girl about to become a daughter-in-law, the boy's love song to keep his girlfriend, songs lamenting death, songs of orphans and widows, songs of separation from friends, songs of a boy away at school, songs for someone who has departed on a journey, songs of someone searching for his brothers, songs of war, songs for eating the New Year feast, and songs for drinking. (SARS abstract)

5.022
**Mottin, Jean**
1979 *Fêtes du Nouvel An chez les Hmong Blanc de Thailande*. [The New Year's celebration of the White Hmong of Thailand.] Bangkok: Don Bosco Press. (371 pp.)

This book gives detailed descriptions of the ceremonies, and the symbolism of the ceremonies, which occur during the White Hmong New Year's celebration in Thailand. Among the ceremonies are shamanistic rituals, with illustrations to explain the interpretation of omens, and family offerings to spirits and ancestors. New Year is a time of courtship, and the author describes the ball-throwing,

courtship songs, and other games in which adolescents participate. Photographs of a teenage boy talking to his girlfriend through the cracks in her house at night and of other courtship scenes accompany the text, which is in French, with some translations into White Hmong. (SARS abstract)

**5.023**
**Nguyen, Ngoc Bich**
n.d. "Cross-Cultural Issues: Dating." Washington, D.C.: Georgetown University, Bilingual Education Service Center. (2 pp.)

The author concludes that dating is one of the areas of maximum cultural conflict between the Vietnamese way of life and American practices. Vietnamese parents urge their children to put their studies ahead of such frivolities as dating, and the Vietnamese tend to date only in groups. (SARS abstract)

**5.024**
**Ruey, Yih-Fu, and T.K. Kuan**
1962 *Marriage and Mortuary Customs of the Magpie Miao of Southern Szechuan, China.* Monograph Series A, No. 23. Beijing, China: Academia Sinica, Institute of History and Philology. (580 pp.) [University of Chicago Far Eastern Library, 4156 4235]

In the winter of 1942, the authors went to the southern part of Sichuan Province to do a field investigation of the Miao (Hmong). They attended a wedding ceremony, a funeral ceremony, and a memorial ceremony. Their first impression was that the Miao were almost completely assimilated to Han culture, except in women's costumes and social organization. Only in their marriage and funeral rituals did they keep their ancient conventions and customs. The objective data the researchers collected is presented in this book. Part One, on marriage rituals and customs, has sections on negotiations before marriage, betrothal, getting married, and returning to the bride's mother's home. In Chinese. (SARS abstract)

**5.025**
**Sherman, Spencer**
1986 "When Cultures Collide." *California Lawyer* 6 (1): 33-36, 60.

This article describes events in which Asian cultural mores conflict with American law. Of particular interest is the settlement of a marriage-by-capture case in California, in which a Hmong defendant was ordered to serve 90 days in jail and pay $1,000 in restitution. The judge stated that culture was a mitigating factor, but could not be used as a pure defense. (SARS abstract)

**5.026**
**Symonds, Patricia V.**
1984 "A Flower Full of Honey and Ready for the Bee: Hmong Perceptions of Adolescent Pregnancy." Master of arts thesis. Providence, R.I.: Brown University. (71 pp.)

This study investigates perceptions of adolescent pregnancy in the Hmong of Providence, Rhode Island. Many of the Hmong are still adhering to the traditional patterns of early marriage and childbearing which were the norm in their home country of Laos. The author speculates that these patterns may change because of the emphasis on education, longer life expectancy, and negative views of adolescent pregnancy in the United States. (SARS abstract)

**5.027**
**Thao, T. Christopher**
1986 "Hmong Customs on Marriage, Divorce, and the Rights of Married Women." *The Hmong World* 1: 74-98.

The author, who is the first Hmong lawyer to practice in the United States, compares Minnesota laws with Hmong customs on marriage, divorce, and women's rights. Polygyny and marriage of minors is not recognized in Minnesota, although it is in Hmong culture. Marriage by distantly related members of the same clan would be valid under Minnesota law, but would not be considered valid by the Hmong. Marriage of first cousins who are not of the same clan, which is allowed by Hmong custom, is also recognized by Minnesota statutes which recognizes first-cousin marriage of "aboriginal cultures," according to the author's interpretation. In divorce, the child custody question for the Hmong is not who is the better parent, but which parent can better preserve the identity of the child. Because Hmong culture is patrilineal, men are favored as custodial parents. (SARS abstract)

**5.028**
**Vang, Kao**
1982 "Hmong Marriage Customs: A Historical Study." In *The Hmong in the West: Observations and Reports: Papers of the 1981 Hmong Research Conference, University of Minnesota*, edited by Bruce T. Downing and Douglas P. Olney, pp. 29-45. Minneapolis: Southeast Asian Refugee Studies Project, Center for Urban and Regional Affairs, University of Minnesota.

Vang retells the legends from which Hmong marriage customs are derived. He describes modern marriage customs in Laos, including the use of go-betweens, the marriage feast, and polygamy. In interviews with Hmong in Minneapolis and St. Paul, Vang found that 100 percent of youth interviewed believed a bride price of as much as $1,000 should be paid. (SARS abstract)

## 5. COURTSHIP AND MARRIAGE

5.029
**Vang, Lue, and Judy Lewis**
1984 *Grandmother's Path, Grandfather's Way.* Hmong Preservation Project, Rancho Cordova, Calif. San Francisco: Zellerbach Family Fund. (197 pp.)

This collection of Hmong folktales, proverbs, expressive language, and sung poetry is written in English and Hmong. Young girls can display their intelligence by singing courtship songs. A section of the book on Hmong needlework emphasizes that the ability to do fine needlework enhances a Hmong girl's marriageability. The traditional work of the Hmong is described month by month. (SARS abstract)

5.030
**Voice of the Cambodian Community**
1983 "Aspects of Khmer Culture." In *Bridging Cultures: Southeast Asian Refugees in America*, pp. 91-97. Los Angeles: Social Work with Southeast Asian Refugees, Special Service for Groups, Asian American Community Mental Health Training Center.

The history of the Khmer, which is nearly two millenia old, is summarized. Theravada Buddhist religious beliefs are described. Virginal girls perform sacred dances, and boys, at age 12 or 13, become monks for a few seasons, after which time they prepare themselves for marriage. The parents choose a girl of whom the young man approves. If the girl is willing, an astrologist is consulted to evaluate the match. Homage is paid to the ancestors, and the girl holds a bitter-flavored root in her mouth to prepare herself for the hardships of conjugal life. (SARS abstract)

5.031
**Xiong, May, and Nancy Donnelly**
1986 "My Life in Laos." *The Hmong World* 1: 201-43.

May Xiong, a Hmong woman who was born in Vientiane Province in 1952, tells her life story, including details on her education, her love for a soldier, her marriage, the rituals she performed to prevent harm to her family, childbearing, starvation, and her family's escape from Laos. (SARS abstract)

5.032
**Yaj, Txooj Tsawb**
1986 "Excerpt from *Piav Tus Txheej Txheem Kab Tshoob Kev Kos* (Outline of Marriage Rites)." Translated and annotated by David Strecker. *The Hmong World* 1: 99-123.

Procedures for Hmong negotiated marriage, elopement, marriage by abduction, marrying a widow, and marrying a woman who has left her husband or whose husband has rejected her, are elaborated upon here. In White Hmong and English. (SARS abstract)

5.033
**Yaj, Txooj Tsawb**
1974 *Kab Tshoob Kev Kos.* [Wedding rites.] Vientiane, Laos: Mission Catholique. (150 pp.)

Procedures for Hmong negotiated marriage are explained, and the verses spoken and sung by the marriage negotiator are recorded. In White Hmong. (SARS abstract)

Other references in this work that include information on **Courtship and Marriage** are listed below by bibliography number.

1.012, 1.025, 1.027

2.044

3.026, 3.046

4.014, 4.021

6.001, 6.003, 6.004, 6.005, 6.008, 6.010, 6.012, 6.021, 6.022, 6.028, 6.032

7.008, 7.010, 7.037, 7.038

## 6. GENERAL TOPICS

6.001
**Anderson, Carolyn J.**
1986 *A Collection of Hmong Games.* Master's paper. Milwaukee: The University of Wisconsin, School of Instruction, Curriculum and Instruction. (87 pp.)

Twenty-four games played by the Hmong in Laos are recorded here, all with the basic rules and procedures clearly defined so they can be played by others. The games include eleven played by both boys and girls, eleven played by men and boys, and two played by girls. Illustrations by Pao Khang, Yao Kue and Kou Vang help show how the games proceed. Some games are similar to Western games of marbles, spinning tops, walking on stilts and Blind Man's Bluff. A dangerous game which resembles sledding is "Ride a Banana Horse," in which a boy rides a felled banana tree down a steep hill. Game titles like "Dragon Sits on Eggs," "Pig in the Barnyard Attacked by a Tiger," "Snake Eats Snake's Tail," and "Plant Cucumbers and Squash" reflect the Hmong environment and belief system. During the Vietnam War, bullet casings became objects of play. A crucial game in the life of any Hmong is *"Pov Pob,"* or "Throw the Ball," a game of courtship played during Hmong New Year. Balls made of rolled material are thrown back and forth between boys and girls for hours at a time; the game is accompanied by chanting. (SARS abstract)

6.002
**Cabezas, Amado Y.**
1979 "Asian Child Development Project: A Progress Report." Paper presented at the National Association of Asian American and Pacific Education Conference, San Francisco, Calif., 25-27 April 1979. (18 pp.)

Describes the research being conducted on the influence of the family on child development. The project is concerned with the welfare of Asian and Pacific American families, their family and parental needs, and a general knowledge of child development and child rearing processes in these families. (NIUCSEAS abstract)

6.003
**Chan, Carole**
1983 "Cambodians in America." In *Bridging Cultures: Southeast Asian Refugees in America*, pp. 97-102. Los Angeles: Social Work with Southeast Asian Refugees, Special Service for Groups, Asian American Community Mental Health Training Center.

The author explains the Buddhist beliefs of Cambodians, which differ from those of the Vietnamese. A central belief is that one's behavior in the present life has a bearing on status in future rebirths. Cambodians emphasize patience, compliance, quietness, idealism, formality, withdrawal rather than self-assertion, adaptability, and sharing. (SARS abstract)

6.004
**Chan, Kwok B., and Lawrence Lam**
1987 "Community, Kinship and Family in the Chinese Vietnamese Community: Some Enduring Values and Patterns of Interaction." In *Uprooting, Loss and Adaptation: The Resettlement of Indochinese Refugees in Canada*, edited by Kwok B. Chan and Doreen Marie Indra, pp. 15-26. Ottawa, Ont.: Canadian Public Health Association.

The dominant ideal structure of the Chinese family in Vietnam was three-generational, but it could be extended to include other close relatives or old friends who had been business partners of the family. The individual drew his identity from the family. Good relations with neighbors were also stressed; under the communist regime, neighbors were an important source of information and news. Parents supervised their children's selection of a mate in order to screen out anyone who might make maintaining family traditions problematic, thus precluding romantic love. Children were physically disciplined, most often by the mother, and parents could disown unruly children through a series of public announcements in the Chinese-language newspapers. Strains in the Chinese family included teenagers' dissatisfaction over their parents' refusal to share family secrets with them, and their criticism of parental control in choice of friends and marital partners. Chinese women seldom worked outside the home and practiced "liberation" through volunteer involvement in community development, the primary goal of which was to enhance their husbands' status in the community. (SARS abstract)

6.005
**Center for Applied Linguistics**
1981 *The Peoples and Cultures of Cambodia, Laos, and Vietnam.* Washington, D.C.: Center for Applied Linguistics, Language and Orientation Resource Center. (83 pp.)

This handbook for sponsors describes the cultures of the Cambodians, the Vietnamese, the ethnic Chinese in Vietnam, and the Lao, Hmong, Mien, Tai Dam, and Lao-theung of Laos. The text, supplemented by many color photographs of the peoples in their native lands, describes the family life, language, beliefs, eating habits, education, and social customs of each group. The history, geography, and climate of each nation are also described. (SARS abstract)

6.006
**Chhim, Sun-Him**
1987 *Introduction to Cambodian Culture.* San Diego, Calif.: Multifunctional Resource Center, San Diego State University. (60 pp.)

This book has chapters on Cambodia's physical setting, its historical setting, the Khmer concept of individual worth, the family, language, education, religion, art, literature, important Khmer ceremonies, Khmer holidays and festivals, and recreation and leisure.

The Cambodian family is generally conservative and stable, with the husband in charge of dealing with the outside world, and the wife in charge of dealing with the household. Children trace descent equally through mother's and father's lines.

By age 10, girls can perform most household duties, and boys can tend draft animals and perform basic farming techniques. After reaching puberty, a girl observes a one-month period of seclusion. A teenage boy usually serves some time as a novice monk. Sex segregation during adolescence is the rule, and virginity of the bride is highly valued. Young men usually marry between the ages of 19 and 24, and young women between the ages of 16 and 22. In rural areas, the parents tend to choose the spouse, while the young people in urban areas generally make their own choice.

The Cambodian educational system before 1975 included compulsory elementary education. Many students dropped out after grade six and went back to field work. An examination determined which students could go on to secondary education. Teaching methods relied on memorization rather than intelligence and initiative, and there was a shortage of qualified teachers. The entire school system, which was regarded as "Western contamination," was destroyed after the Khmer Rouge took control in April 1975, and those in higher grades were condemned to die. (SARS abstract)

6.007
**Dung, T.N.**
1984 "Understanding Asian Families: A Vietnamese Perspective." *Children Today* 13 (2): 10-12.

Vietnamese refugee families living in the United States are beset with problems that stem from both cultural differences and their plight as refugees. The religious and cultural orientations of these families stress modesty, humility, respect for elders, educational achievement, and harmony between the individual and the environment. The assimilation of an alien culture and country, coupled with limited means and low social status, frequently leads to emotional instability. Because of the large-scale migration of Asians to the United States, child welfare issues involving these groups are of particular interest. To deal effectively with problems of child abuse and neglect, social workers and law enforcement officials should heighten their awareness of this refugee population in both cultural and emotional contexts. (Copyright 1985, National Association of Social Workers, Inc. Reprinted with permission from Social Work Research & Abstracts, Vol. 21, No. 1 [Spring 1985])

6.008
**Ebihara, May**
1968 *Svay, a Khmer Village in Cambodia.* Ph.D dissertation, Columbia University, New York. Ann Arbor, Mich.: University Microfilms International. (705 pp.)

This work is the first detailed anthropological study of one type of Khmer peasant culture. The author, who studied the village Svay in 1959-60, describes and analyzes the round of life in that village. The geography, family and kinship organization, social groups, economic activities, religious life, life cycle, administrative structure, and relations with other communities are described and compared to other Southeast Asian cultures and to peasantry as a social type.

Up until the early 1900s, at the onset of menses, girls entered "into the shade," living secluded in a curtained section of the house and learning needlecrafts. A girl's "coming out of the shade" was celebrated with feasting and rituals. Girls usually get their first beauty salon permanent at age 13. At 16, boys and girls are considered young men and women, and they take increasingly active roles in household and subsistence tasks and might also take extra employment in order to prepare for marriage. They also experience gaiety, carefree times, and preoccupation with the opposite sex, although premarital sex is rare and shameful.

Physical attractiveness and good character are strong considerations in choosing a marriage partner. An intermediary or the man's parents make the marriage proposal to the woman's parents and the amount of the monetary gift to buy the young woman clothing and jewelry is negotiated. Weddings, along with funerals, are the most extravagant of life cycle ceremonies. Although the husband is technically the supreme authority, the husband and wife are virtually equal. (SARS abstract)

6.009
**Finnan, Christine Robinson**
1980 *The Development of Occupational Identity among Vietnamese Refugees.* Ph.D. dissertation, Stanford University, Palo Alto, Calif. Ann Arbor, Mich.: University Microfilms International. (205 pp.)

This research suggests that occupational identity development occurs within the context of the students' social and occupational environment. Students enter job training programs with an image of the occupation shaped by their community (peer group, ethnic group, family). Their willingness to identify with the job and to successfully complete training is dependent on the status their community gives the job. This thesis describes how a community helps its members find compatibility between their self-image and their image of the job.

This thesis is based on an ethnographic study of adult Vietnamese refugees engaged in job training. Students were enrolled in a six-month program to become certified electronics technicians. Any resident of Santa Clara County, California, eligible for government-funded occupational training could enroll in the program. Data were collected primarily through observation and informal interviewing throughout the six-month training cycle. The students in this program served as key informants, but additional interviews were conducted with Vietnamese enrolled in other programs, working as technicians and with Vietnamese community workers.

Observations of the training process revealed that the quality of the training during the first three months was poor. Little learning occurred, and many students dropped out. Most of the Vietnamese students, however, retained their excitement about eventually taking jobs as technicians. Influences outside of training appeared to nurture their interest.

It was concluded that the Vietnamese community was responsible for instilling and fostering interest in electronics technician jobs. How did this occur? First, the community supplied role models of people employed in the industry for other

members looking for a new occupation. Second, the community helped members mold an image of themselves consistent with their image of themselves. When refugees said, "Electronics technician is a good job for me," they were also saying, "It is a good job for us Vietnamese." (Dissertation Abstracts; Order No. DA80-24653)

6.010
**Forrest, D.V.**
1971 "Vietnamese Maturation: The Lost Land of Bliss." *Psychiatry* 34 (2): 111-39.

Following a psychoanalytical framework, the author describes the maturation of boys and girls in Vietnam. From the early teens, boys are expected to contribute to the family's support and are armed in local defense forces. At age 6 or 7, girls begin to serve as substitute mothers for their younger siblings; in their teens, they do light manual labor or sell wares. During adolescence, there are strong taboos concerning nudity, toilet privacy, and touching the opposite sex. Touching those of the same sex is common, but homosexuality is practically unheard of. Poetry is part of a courtship that is marked by restraint. Boyfriend and girlfriend call each other "little sister" and "older brother." The American involvement in Vietnam and Westernization brought about these changes: (1) Adolescent peer groups were growing stronger. Availability of scooters increased independence from parents, and some delinquent "cowboy" gangs were formed. (2) The time it took to arrange a marriage was reduced from two to three years to one to three months, and fewer marriages were arranged by parents. (3) The miniskirt became popular and female dress less concealing. (4) Oldest sons, who are heirs to family land and occupation, were surpassed by their younger brothers, who pursued upward mobility through education. (SARS abstract)

6.011
**Gallegos, Guillermo E., and Marvin W. Kahn**
1984 "Factors Predicting Success of Underprivileged Youths in Job Corps Training." Paper presented at the 64th Annual Meeting of the Western Psychological Association, Los Angeles, Calif., 5-8 April 1984. (16 pp.)

While overall, more than 20 percent of youths are unemployed, more than 50 percent of minority youths are unemployed. To examine the demographic characteristics of successful and unsuccessful enrollees at the Southwestern Job Corps Center, 125 youths (85 classified as successful, 40 classified as unsuccessful based on their status nine months after data collection) were administered a 57-item biographic questionnaire covering ten areas including school, work, self-concept, and family relations. An analysis of the results showed that ethnicity significantly distinguished successful from unsuccessful trainees. Specifically, the Oriental subjects (Vietnamese refugees) were 100 percent successful, the European-Americans were 71 percent successful, blacks 67 percent successful, Mexican-Americans 58 percent successful, and Native Americans 52 percent successful. Being born out of the region, estimating a long stay in the program, and having been in school or work immediately prior to training were associated with success. The discriminate function analysis significantly discriminated group membership 86 percent of the time, with the variables of age, ethnicity, level of

schooling, and number of siblings providing the highest coefficients. The findings suggest that the Job Corps program does well with individuals with certain characteristics, and must find ways to reach the almost 50 percent who don't benefit from the program. (ERIC abstract; ERIC Order No. ED-246 359)

6.012
**Germer, Lucie**
1986 *The Food Their Families Eat: Cuisine as Communication among Cambodian Refugees.* Ph.D dissertation, The University of Utah, Salt Lake City. Ann Arbor, Mich.: University Microfilms International. (229 pp.)

The author uses a linguistic model to analyze the communicative functions of cuisine among Cambodian refugees of Salt Lake City, Utah. New dishes send new messages to family members and to the society from which the dishes are borrowed and adapted. The text includes anecdotes about a young Cambodian man who ate hamburgers to acknowledge that he would not return to Cambodia but stay in the United States and become a U.S. citizen; and another young man who publicly ate pizza in rebellion against the traditional ways of his parents, who wanted him to marry a girl they'd selected. Use of teenage children as translators and varying views of education are discussed. One father encouraged his children to talk about school because he hoped they would become intellectuals; another couple kept their children out of school often because they thought their daughter's worth would be measured by how well she could cook and clean, not by school attendance. Reactions to new American foods are measured. (SARS abstract; Dissertation Abstracts Order No. DA86-22422)

6.013
**Gold, Steven J.**
1984 "Styles of Activism within Refugee Communities: The Case of Soviet Jews and Vietnamese." Paper presented at 1984 meeting of the Kroeber Anthropological Society in Berkeley. Berkeley, Calif.: University of California. (25 pp.)

In comparing the styles of activism of the Vietnamese and Soviet Jews, the author also contrasts the differences between older and younger activists of each ethnic group. The younger generation of Vietnamese refugee activists received their higher education in the United States. Eighty percent of the Vietnamese-held management-level positions in the author's sample of Vietnamese refugee agencies were pre-1975 arrivals who went through a period of solitary adjustment. The young disagree with the older activists, in that the young believe it is not only hopeless to fight the Communist government of Vietnam, but that the obsession with returning to Vietnam wastes the economic and moral resources of the refugee community. The young believe that the traditional authoritarian control over children is inappropriate for socializing Vietnamese children to live in American society. (SARS abstract)

## 6. GENERAL TOPICS

6.014
**Haines, David, Dorothy Rutherford, and Patrick Thomas**
1981 "Family and Community among Vietnamese Refugees." *International Migration Review* 15 (1-2): 310-19.

This article focuses on the maintenance, extent, and structure of family and community ties among Vietnamese refugees in the United States. The findings from a series of field efforts in northern Virginia indicate the continuing and pervasive importance of both family and community. The family, in particular, extends well beyond the boundaries of the household, and is capable of furnishing significant amounts of emotional and practical support. Primary family relationships appeared to be with parents, siblings, and children. Children worked in the family businesses after school and on weekends and were taught by their parents not to be too individualistic. (Author/SARS abstract)

6.015
**Huynh, Dinh Te**
1987 *Introduction to Vietnamese Culture*. San Diego, Calif.: Multifunctional Resource Center, San Diego State University. (80 pp.)

This guide has chapters on Vietnamese culture, the individual, family relationships, community relationships, language and nonverbal communication, political and economic dimensions, nature, values, education, religion, philosophy, and arts.

In the eyes of her children, the Vietnamese mother has the same status as the father. Parents teach their children according to the principles of filial piety and social courtesy. Younger siblings must respect and obey the older siblings.

The Vietnamese educational system is based on the French model, with its concern for the full development of the individual, although the language of instruction changed from French to Vietnamese after French colonial rule ended in 1945. In the North, education was patterned after the Marxist model of political indoctrination. In the South, secondary school students could choose among four tracks: experimental science, mathematics, modern languages, and classical languages. In 1975, there were four state universities, ten private colleges and universities, and a number of institutes, national schools, and normal schools. (SARS abstract)

6.016
**Indochina Resource Action Center**
1982 "Survey of Refugee Self-Help Initiatives." Washington, D.C.: Indochina Resource Action Center. (80 pp.)

This compendium of refugee self-help projects is the result of a survey conducted by the Indochina Refugee Action Center in 1982. Among the twenty projects for which profiles are written are two youth-oriented projects. Classical and Folk Dance Training for Cambodian Youngsters is sponsored by the Cambodian-American Heritage, Inc., in Alexandria, Virginia. Its goals are to preserve this

aspect of Cambodian culture, to train Cambodian refugee youngsters in traditional music and dance, and to provide socio-cultural interaction among Cambodians, Americans, and other ethnic groups. The annual Vietnamese Summer School is a project of the Vietnamese Youth Educational Association, Inc., in Alexandria, Virginia. The school reinforces traditional Vietnamese customs and values, in addition to teaching Vietnamese language, literature, and history. (SARS abstract)

6.017
**Killeen, David**
1981 "Traditional Hmong Child: A Concept in Transition." Unpublished student paper. Minneapolis: University of Minnesota. (17 pp.)

This paper examines the traditional Hmong concept of the child within the ecological, cultural and familial contexts of the Hmong people. Children and the wife or wives are of great economic importance to the Hmong. Children start working at age four, with older siblings caring for the younger ones. Children are encouraged to be active, and boys are entrusted with a large knife and a tobacco pipe at an early age. The culture is one of strong family and village loyalty, with little loyalty to nations or governments, the author states. (SARS abstract)

6.018
**Kirton, Elizabeth Stewart**
1986 "Communicating without the Language: Coping Strategies of Hmong Refugees." Revision of paper presented at the annual meetings of the American Anthropology Association, 3 December 1986. Santa Barbara: Social Process Research Institute, University of California, Santa Barbara. (23 pp.)

This paper discusses ways in which the Hmong have trouble demanding their rights as tenants, patients, employees, and students in the La Playa (pseudonym) community. The Hmong have always been a linguistic and ethnic minority and are familiar with the experience of speaking one language at home and another in public places. The Hmong in La Playa, although most were employed and outwardly successful, suffered from the decrease and eventual elimination of resettlement services. Hmong from two different regions of Laos had unequal access to interpreters when service was reduced, and young men who had been relied on for help initially became unavailable as interpreters to all but close relatives. In the absence of paid interpreters, parents and service providers turned to using children as interpreters, which was burdensome to the children and decreased the possibility for effective communication. The author gives several instances of Hmong children missing school or being embarrassed in their role as interpreter. Children do not have the language and sophistication adults require of them in interpreting, nor do they have a deep enough understanding of their parents' conceptions of illness to communicate their parents' symptoms to doctors, the author observes. (SARS abstract)

## 6. GENERAL TOPICS

6.019
**Kirton, Elizabeth Stewart**
1987 "Dialogue between School and Home: Communication or Miscommunication?" Paper presented at California State Department Conference, "Special Education for a Changing Population," Los Angeles, 20-22 May 1987. Santa Barbara: Social Process Research Institute, University of California, Santa Barbara.

This paper examines the idea that school/home communication is controlled by the school and that Hmong children are overburdened by their role as interpreters. Hmong parents may expect their children to be not only their interpreters but their advocates--questioning, complaining, and fighting for their rights with teachers, social workers, and doctors. The author gives several examples of miscommunication between home and school. (SARS abstract)

6.020
**Kubow, Terri Lee**
1977 "Children of Laos: A Descriptive Report With a Supplement--Children of Cambodia and Vietnam." San Diego, Calif.: Linda Vista Christian Day-Care Center. (99 pp.)

The author studied the traditional environment, and child-rearing attitudes and practices of the Lao and Hmong peoples of Laos residing in Linda Vista, San Diego. The two cultures stress harmonious relationships and respect for wisdom and for human and beast. Children--natural or adopted--are cherished, pampered, and appreciated, and are considered an integral part of everyday life. Discipline is verbal. (Author abstract)

6.021
**Luangpraseut, Khamchong**
1987 *Laos Culturally Speaking*. San Diego, Calif.: Multicultural Resource Center, San Diego State University. (48 pp.)

The author gives the background of the Lao in Laos. He describes their lack of haste in working, and their failure to meet their obligations to safeguard their country from communism. He notes that Western education taught the younger generation to put their materialistic self-interests first, making them unfit to rule the country. The Hindu and Buddhist influences on Laotian life are described, as is the Lao circle of life. An adolescent, in the Lao understanding of the term, is someone between 15 and 29. While the Lao child is expected to learn about life mainly through observation, the adolescent is expected to participate in work both inside and outside his community, so he can compare different social and economic patterns. While the Lao often marry during this "adolescent" period, they are not considered adults until they attain total self-reliance, usually between 30 and 49 years of age. Some may never reach "adulthood."

Lao boys and girls play and work together and are allowed to talk freely of love, although they would not touch each other in public. Parents are generally flexible about premarital sexual relations, as long as the youth are discreet. Residence after marriage depends on the final marriage arrangment. Usually the groom will

spend two to three years in the bride's parental household, laboring on the farm. After this period, the couple will usually go to live near the groom's parents. The man who marries the youngest daughter will normally remain in the parental household and inherit the house site when the parents die.

The French began opening schools in Laos, beginning in 1902. These were taught first by French, and then by French-speaking Vietnamese personnel. Although secular education has been compulsory since 1951, Lao students have poor academic preparation due to the scarcity of trained Lao teachers. Lao people generally do not like to read, the author observes.

Other chapters in the book describe Lao ceremonies, living conditions, and literature. (SARS abstract)

6.022
**Moore-Howard, Patricia**
1987 *The Hmong--Yesterday and Today.* Unpublished resource book. Sacramento, Calif. (72 pp.)

This resource book reviews Hmong history, culture and customs, escape and resettlement, and difficulties in adjusting to a new life. An appendix contains 13 lesson plans on map study, Hmong needlework patterns, making a Hmong ornament, and other topics. The three forms of Hmong marriage--arranged marriage, elopement, and kidnap--are explained. Educational problems for the Hmong are caused by disrupted schooling due to secondary migration, children's memories of traumas, lack of academic help at home, and the trouble that adolescents have establishing their identity in this country. Oral history and the crafts of needlework and silverwork are being lost, as the young do not have time to learn and practice these arts. (SARS abstract)

6.023
**National Indochinese Clearinghouse**
1983 "Perspectives on a Cross-Cultural Problem: Getting to Know the Vietnamese." In *Bridging Cultures: Southeast Asian Refugees in America*, pp. 55-72. Los Angeles: Social Work with Southeast Asian Refugees, Special Service for Groups, Asian American Community Mental Health Training Center. [Reprinted from the National Indochinese Clearinghouse, Center for Applied Linguistics, Indochinese Refugee Action Guide No. 13, 1976.]

This article describes the Vietnamese characteristics of thrift, in-dustriousness, patience, determination, endurance, love of learning, and deep respect of the learned. The Vietnamese take a pluralistic approach to life and seldom choose one thing to the exclusion of all others. They are more protocol-minded in their interpersonal relations than are Americans. Because they are heart-oriented, the Vietnamese have been able to retain strong friendships and extended family bonds in spite of the hardships of war. (SARS abstract)

## 6. GENERAL TOPICS

**6.024**
**Pan, Vanla**
1985 "Refugee." *MISA Newsletter* 14 (1): 10-12.

A Cambodian student at the University of Minnesota tells the story of how the Khmer Rouge took over Phnom Penh while he was attending school there, and how he was forced to abandon his search for his family before he escaped to Thailand. (SARS abstract)

**6.025**
**Phommasouvanh, Bounlieng**
1983 "Aspects of Lao Family and Social Life." In *Bridging Cultures: Southeast Asian Refugees in America*, pp. 83-90. Los Angeles: Social Work with Southeast Asian Refugees, Special Service for Groups, Asian American Community Mental Health Training Center.

This article explains Lao family structure and obligations, Buddhist beliefs, etiquette, and the nature of the New Year's celebration. Lao parents prefer to live with the youngest daughter and her husband. The father-in-law is the most respected and influential person in the family. Men do heavy work and have a great deal of privilege, while the women's role is largely confined to the home, although women control the purse strings. Parents teach their children basic trades and moral values. Laotians, who were mainly farmers, valued education and put money aside to send their children to school. (SARS abstract)

**6.026**
**Robinson, Christine Emile**
1978 "The Uses of Order and Disorder in Play: An Analysis of Vietnamese Refugee Children's Play." In *Play: Anthropological Perspectives. 1977 Proceedings of the Association for the Anthropological Study of Play*, edited by Michael A. Salter, pp. 137-45. West Point, N.Y.: Leisure Press.

Several characteristics of children's play were noted by observing the playground activities of Vietnamese refugee and American children in four San Francisco area schools. The Vietnamese children tended to participate in highly structured games while their American peers often chose spontaneous play--games with structures that go beyond or destroy rules. It is suggested that Vietnamese children avoid spontaneous play with their American peers because they do not understand the rules well enough to break them. Instead, they choose to engage in play forms that strengthen social relations or clarify social rules. In a static society, rule-governed play may be the ultimate play form, but in a changing society, spontaneous play prepares a child to become flexible and adaptive to change. In this sense, Vietnamese boys have an advantage over Vietnamese girls as they are more willing than the girls to engage in the rule-governed games, a prerequisite for later spontaneous play. [Note: An article by this title appeared in the *Association for the Anthropological Study of Play Newsletter* 4 (2): 9-14] (ERIC abstract; Order No. ED-153 944)

6.027
**Rosenblatt, Roger**
1983 *Children of War*. Garden City, N.Y.: Anchor Press/Doubleday. (212 pp.) [University of Minnesota Wilson Library, 370.19 R723]

The author interviewed children troubled by war around the world. Separate chapters describe children and adolescents who survived the Pol Pot regime in Cambodia and who escaped by boat from Vietnam. The Cambodian children in Khao I Dang refugee camp in Thailand had witnessed the deaths of parents and playmates. In one case, young Khmer children were apparently forced by Pol Pot soldiers to guillotine other children who did not work hard enough. A Vietnamese teenager who escaped by boat to Hong Kong bore scars from the time the boatmaster ordered others to kill him for food; others on his boat were eaten or escaped that fate by drowning themselves. The author noted that Cambodian children felt they were protected by their parents' spirits. They felt the need to take revenge, but revenge was to make the most of their lives and to help bring good into the world. The Vietnamese children in Hong Kong were quite different in temperament from the Cambodian children, being wilder and more independent. They also spoke of revenge but viewed it in more standard terms. (SARS abstract)

6.028
**Suzuki, Kathy, and Larry Risser, eds.**
1982 "Voices from Southeast Asia: A Collection of Art and Writing by Students in the Minneapolis Public Schools." Minneapolis, Minn.: Minneapolis Public Schools. (57 pp.)

The contributions by elementary and secondary school students include stories and poems about ghosts, war atrocities, coconut trees, family, school, celebrations, escape, life in a refugee camp, and life in the United States. Of particular interest is Tou Vang's "Family Troubles," which describes the friction in Hmong polygynous marriages. Numerous line drawings of war scenes, landscapes, and dragons appear. (SARS abstract)

6.029
**Swenson, Ingrid, Deanne Erickson, Edward Ehlinger, Sheldon Swaney, and Gertrude Carlson**
1986 "Birth Weight, Apgar Scores, Labor and Delivery Complications and Prenatal Characteristics of Southeast Asian Adolescents and Older Mothers." *Adolescence* 21 (Fall): 711-22.

Compares selected maternal characteristics and pregnancy outcomes of Hmong and other Southeast Asian refugees, blacks and Caucasians. (Hmong Bibliography abstract)

## 6. GENERAL TOPICS

6.030
**U.S. Commission on Civil Rights**
1986 *Recent Activities Against Citizens and Residents of Asian Descent.* Clearinghouse Publication No. 88. Washington, D.C.: U.S. Government Printing Office. (87 pp.)

The nature of racially motivated violence, harassment, and intimidation directed against Asian and Pacific Island Americans, Asian immigrants, and Indochinese refugees is explored in this report. The report reviews immigration laws and related official actions toward persons of Asian ancestry, demographics, and the factors contributing to anti-Asian activity. Detailed reports are given of seven incidents of violence, harassment, and intimidation against persons of Asian descent. Five of the cases involved Southeast Asian refugees: (1) the fatal stabbing of a Vietnamese high school student in Davis, Calif.; (2) the physical assault on a Laotian immigrant in Fort Dodge, Iowa; (3) the physical assault, harassment, and intimidation of Southeast Asian refugees who have settled in Massachusetts; (4) the harassment and intimidation of the Hmong in Philadelphia, Penn.; and (5) the intimidation of Vietnamese fishers in Florida, Texas, and California. (SARS abstract)

6.031
**Vang, Chue**
1987 "Hmong in the U.S.: Remarkable Achievements in the Face of Almost-Insuperable Odds." Washington, D.C.: Indochina Resource Action Center. (36 pp.)

This report takes a positive look at the achievements of Hmong youth. The author gives a site-by-site list of accomplishments of the Hmong, observing trends to wider employment, home ownership, self-help, and the pursuit of higher education. Hmong business ventures include four gas stations in Rhode Island, four apartment ownerships in Chicago, several real estate businesses in Texas, and 250 families owning farming businesses in Fresno. (SARS abstract)

6.032
**Vang, Chue**
1987 "Hmong Youth Achievements in the Twin Cities." Washington, D.C.: Indochina Resource Action Center. (8 pp.)

This paper states that in 1986, 84 percent of Hmong high school graduates in Minneapolis-St. Paul, Minnesota, went on to post-secondary institutions, and that an increasing number of Hmong youth are choosing school over early marriage. At the time of the report, 79 Hmong students were enrolled at the University of Minnesota, 85 at Inver Hills Community College, and 23 at Mankato State University. "The number of Hmong college graduates increased from 27 in 1986 to 36 in 1987, a 33% increase." (SARS abstract)

6.033
**Vang, Tou-Fu**
1983 "The Hmong of Laos." In *Bridging Cultures: Southeast Asian Refugees in America*, pp. 73-82. Los Angeles: Social Work with Southeast Asian Refugees, Special Service for Groups, Asian American Community Mental Health Training Center.

The author traces the history of the Hmong and explains their culture, family structure, and religious beliefs. The Hmong put family, group, or clan before self-interest. The pursuit of individual goals is frowned upon as selfish. Everyone in the extended household takes part in the informal education and training of the young, and the young respect and obey the elders unquestioningly. (SARS abstract)

6.034
**Yost, Monica Elizabeth**
1985 *Symbols and Meanings of Ethnic Identity among Young Adult Vietnamese Refugees*. Ph.D. dissertation, The Catholic University of America, Washington, D.C. Ann Arbor, Mich.: University Microfilms International. (187 pp.)

This is a case study of the ethnic identity of young adult Vietnamese of the metropolitan areas of Maryland nearly eight years after their arrival in the United States as adolescents in 1975. Socialized in two different cultures, Vietnamese in childhood and American in adolescence, they are an "in-between generation" or "second-generation" ideal types of migration studies.

The approach is cultural, following Geertz's conceptualization of culture as systems of symbols and meanings. Ethnic identity is viewed as a symbol system characterized by polysemy and relativity. Social data on 108 young adult Vietnamese were obtained through structured interviews, supplemented by participant observation. Thirty individuals were selected for more intensive, open-ended interviews focused on ethnic identity.

While their predominant ethnic identity is "Vietnamese," the youth also use "Oriental," "Asian," and American," depending on context. Major symbols of Vietnamese identity are the Vietnamese language and names; physical appearance; and values and modes of conduct including ritual observances, bonds with other Vietnamese and Vietnam, duty to family and elders, gender roles, hard work and success, and reserved and competitive interpersonal relations.

Vietnamese identity is problematic for the youth because of their inability to master some ethnic symbols (e.g., the Vietnamese language) and the opposing pulls of "being Americanized" and "keeping Vietnamese" (e.g., independence vs. duty to family.) Entering Vietnamese student networks in college after nearly exclusive interaction with American peers in high school creates social and cultural problems for them. They feel "in the middle of nowhere," neither really Vietnamese nor really American. They confront the American ethnic classification system and perceived responses of European-Americans to their claims of Vietnamese and American identities. They seek to shape ethnic symbols that mediate their desires

to retain a Vietnamese identity and to adopt many American cultural and behavioral forms as they participate in high-paying technological and professional occupations in the mainstream of American society. (Dissertation Abstracts; Order No. DA85-15076 )

6.035
**You, Sokhanno, and Thomas Riddle**
1981 "From Phnom Penh." In *Refugees from Cambodia: A Look at History, Culture and the Refugee Crisis*, edited by the United States Catholic Conference. Washington, D.C.: United States Catholic Conference. (12 pp.)

An autobiographical essay by a 21-year-old Cambodian refugee, written while she was at the Philippines Refugee Processing Center at Bataan. Recounts her time in Democratic Kampuchea and the People's Republic of Kampuchea, as well as some of her experiences in refugee camps. (Cambodian Bibliography abstract)

## 7. JOURNALISM

7.001
**Armbruster, Shirley**
1984 "The Hmong: A Struggle in the Sun." *Fresno Bee.* (12 pp.)

This supplement to The Fresno Bee reviews Hmong history, shamanism, culture, and welfare dependency. In one article, "Teens bridge the gap between two cultures," teens talk about their concerns and aspirations. Another article, "No hooky, no discipline woes: Hmong students strive for education in Fresno schools," addresses the school behavior and educational aspirations of Hmong children. (SARS abstract)

7.002
**Benidt, Bruce**
1980 "Immigrants Reach for a Piece of Small Economic Pie." "War Ends, Family's New Life Begins." *Minneapolis Star.* 18 June 1980.

The first of two accompanying articles looks at neighbors' sometimes negative response to the influx of the Hmong into their low-income neighborhood in St. Paul. The second article is a profile of 18-year-old Chao Yang, a Hmong interpreter for the Minneapolis Department of Public Health, who was separated from his parents during the escape from Laos. (SARS abstract)

7.003
**Black, Eric, and Tom Hamburger**
1985 "Hmong of Minnesota: Lost in the Promised Land." *Minneapolis Star and Tribune.* 21 April 1985. (10 pp.)

This newspaper supplement reviews the Hmong involvement in the Secret War in Laos and the problems Hmong are having with resettlement. In an epilogue, "The newest Minnesotans," the writers tell the story of youth who seem Americanized, of a teenage boy who has a breakdown after he finds out his family died trying to escape from Laos, and of a girl imprisoned in Chiang Kham, Thailand, who communicates with her father by cassette. (SARS abstract)

7.004
**Boehm, Mike**
1984 "Brown's First Hmong Graduate Has Journeys Behind Him, Before Him." *Providence Journal*, p. A8. 29 May 1984.

This article concerns the life of Xoua Thao, the first Hmong graduate of Brown University. Thao, who arrived in the United States in 1976, is the seventh of eight children, and he credits his parents for enabling him to go to school. His two older brothers are also college graduates. After graduation, Xoua Thao's plans were to enter medical school. (SARS abstract)

## 7. JOURNALISM

7.005
**Brewster, David, photographer**
1986 "Hmong Youths are First to Reach Eagle Scout." *Minneapolis Star and Tribune*. 4 June 1986.

Photo with cutlines.

7.006
**Chhuoy, Chealeang**
1985 "Cambodian Laotian Students Celebrate New Year Traditionally." *Minnesota Daily*. 19 April 1985.

A brief description of activities traditionally associated with Cambodian New Year. A celebration was organized by the Cambodian Student Association and the United Laotian Student Association. (SARS abstract)

7.007
**Cousins, Norman**
1975 "Let the Children Come." *Saturday Review* 2 (17 May): 4-5.

The author reviews what happened when the editors of *Saturday Review* devised a plan to bring disfigured girls who were victims of the atomic bombing of Hiroshima to the United States for plastic surgery, and compares American people's warnings then that the girls would be greatly harmed by culture shock to similar skepticism in the aftermath of the Vietnam War about allowing Vietnamese orphans into the United States. The author argues that the children can adjust to life in a warm family and argues that there is no reason to curtail compassion. (SARS abstract)

7.008
**Dershowitz, Alan**
1985 "'Marriage by Capture' Runs into the Law of Rape." *Los Angeles Times*, section 2, p. 5. 14 June 1985.

This editorial by an instructor of criminal law at Harvard describes a Hmong "marriage by capture" that took place in Fresno, Calif. The man who was charged believed the woman's protestations against consummation of the marriage were feigned, but the woman insisted they were real. The prosecutors and judge apparently believed both and allowed the man to plea bargain to the misdemeanor of "false imprisonment," for which he received a sentence of 90 days in jail. The author suggests as one solution "staircasing" the crime of rape, making it a less serious crime to act on the mistaken belief that the woman has consented. He also argues that the Hmong will eventually have to change their culture to conform with American concepts of sexual equality. (SARS abstract)

7.009
**Groat, Janet**
1986 "Southeast Asian Students Touted as Models for Minority Learning." *Minneapolis Star and Tribune*, p. 12M. 18 December 1986.

Southeast Asians have the highest poverty rates among ethnic groups in Ramsey County, but their students outperform those of all other minority groups in the county's public schools, a recent study by the St. Paul Foundation concludes. More than 42 percent of Ramsey County's Asian youths were living in poverty in 1979, compared with 31.6 percent of blacks and 7.2 percent of whites. But 42.6 percent of Ramsey County's high school graduates of Asian descent entered post-secondary schools in 1984, a percentage second only to that of whites. (SARS abstract)

7.010
**Hammond, Ruth**
1986 "Across the Mekong to Minnesota: A Hmong Family Portrait." *Minnesota Monthly* (March): 26-32, 77.

Author reviews the lives of three Hmong sisters: one a widow who is preoccupied with helping her teenage daughter escape from Laos, one an ambitious merchant of Hmong embroidery, and one a shy teenage girl who was kidnapped for marriage and is having difficulty in high school. (SARS abstract)

7.011
**Harvey, Kay**
1981 "Hmong Students Want Work, Not Welfare." *St. Paul Pioneer Press Dispatch*. 23 June 1981.

Article discusses the plight of Hmong men trained as machinists who are unable to find jobs. (SARS abstract)

7.012
**Karkabi, Barbara**
1983 "Can Houston Ever Feel Like Home?: Vietnamese Teens Often Feel Alienated." *Houston Chronicle*. 21 August 1983.

The more recently arrived Vietnamese teenage refugees are developing social problems that were not observed in the earliest arrivals. Problems include disagreement with parents, keeping late hours, skipping classes, dropping out of school, running away, cheating, and taking drugs. The author interviewed teachers and students about the alienation of Vietnamese students. One teacher estimated that 10 percent of the Vietnamese teenagers in a Houston neighborhood were running around in gangs and getting into trouble. Some students expressed a lack of interest in learning English because they planned to return to Vietnam, and students were dropping out of school as early as in sixth grade. A top Vietnamese student explained that pressure to do well in school caused the lower achievers to

avoid attending class, and that the earlier arrivals had forgotten how long it had taken them to adjust and were pressuring the others to adjust too quickly. (SARS abstract)

7.013
**Khe, Do Ba**
1982 "The Indochinese: 'Not Melting Pot Nor Salad Bowl...A Rainbow!'" *Sacramento Bee*. 7 February 1982.

For Vietnamese refugee students, illiteracy in plain English is compounded by the functional illiteracy in so many sophisticated languages: technical, scientific, legal, business and computer dialects. Refugees experience loss of family harmony and must adjust to the casual relationships between teachers and students. The author explains that the Vietnamese achieve because of high motivation and hard work. (SARS abstract)

7.014
**Khe, Do Ba**
1983 "Will This Vietnam Tree Bloom for All of Us?" *Sacramento Bee*. 29 May 1983.

In this brief article, the author contrasts the good news that Vietnamese students are serving as valedictorians and achieving other academic honors with the sobering news that a Vietnamese refugee boy had been fatally stabbed at his high school in Davis, Calif., and that other unfortunate racially motivated incidents have occurred in U.S. schools. (SARS abstract)

7.015
**Kuller, Janet A.H.**
1980 "Sitha's Search." *Youth Magazine* (June). Reprinted by the American Friends Service Committee, Philadelphia, Pa. (11 pp.)

Sitha was 15 when invading Khmer Rouge troops scattered the people of her home city, including her family whom she's not seen since. This is the story of her life during the Pol Pot regime in Cambodia. (SARS abstract)

7.016
**Lacey, Carol**
1987 "Plotting a Future." *St. Paul Pioneer Press Dispatch*. 8 August 1987.

This article features 26-year-old Mai Vang, a junior business major at the University of Minnesota, whose family's garden plot helps put her, another sister, and a brother, through the University of Minnesota. Because of her fluent English, she was a spokesperson for other Hmong farmers during a controversy over the "unsightliness" of the shelters the Hmong built on their garden plots near Rosemount. (SARS abstract)

7.017
**Martin, Guy**
1986 "Phnom Penh, Rhode Island." *New England Monthly* (October): 40-47, 105-111.

Reporter writes of how Southeast Asians survive on the crime-ridden streets of Providence. He notes their expensive cars, their traumas, their seeking of refuge in Buddhist practices. He describes a Cambodian dance that is disrupted by sixty Laotian youths, many of whom appear to be high. (SARS abstract)

7.018
**May, Someth**
1985 "The Temple of the Black Lady." *New Republic* (29 April): 30-34.

An interesting, articulate recollection of the fall of Phnom Penh by a young upper-class Cambodian man who is now a student at Oxford. (Cambodian Bibliography abstract)

7.019
**McBee, Susanna**
1984 "Asian-Americans: Are They Making the Grade?" *U.S. News and World Report.* 2 April 1984.

Ethnic Asians in the United States are climbing out of poverty. Their median family income in 1980 was $22,713, compared with $19,917 for the nation as a whole. McBee discusses the successes of Asian Americans--in education, in business, in politics, and in materialistic acquisition, but also mentions the problems of racism and violence and the idea that the "model minority" myth obscures problems experienced by poor immigrants and refugees. (SARS abstract)

7.020
**Paley, Grace**
1975 "Other People's Children: The 'Young Shoots' of Vietnam." *Ms.* 4 (3): 68-70, 95-96.

The author looks at the issue of whether Vietnamese children separated from their parents should be adopted by American families when they might have a surviving parent or relative in Vietnam. She regards the disastrous airlift of Vietnamese "orphans" as a display of ignorance, self-congratulation and the slaughter of innocents by adoption agencies, World Airways, and the Ford administration. After they arrived in the United States, it was determined that many of the children had at least one living parent, and a number of the older ones wanted to return to Vietnam. (SARS abstract)

## 7. JOURNALISM

7.021
**Paulu, Nancy**
1980 "Foreign Pupils Help Stem Fall in School Enrollments." *Minneapolis Star*. 6 November 1980.

An influx of foreign students reduced the expected decline in enrollments in Minneapolis schools. By 6 October 1980, 1,147 students were enrolled in the Limited English Proficiency Program. (SARS abstract)

7.022
**Paulu, Nancy**
1983 "Hmong Students Melt Away Concerns." *Minneapolis Tribune*. 22 May 1983.

Hmong students are making progress in schools, reducing teachers' worries. The reporter interviews a girl and a teenage boy who are ambitious and successful. (SARS abstract)

7.023
**Paulu, Nancy**
1980 "Hmongs: Key to Race Balance?" *Minneapolis Star*. 6 November 1980.

Because blacks and American Indians are choosing to go to schools in their inner city neighborhoods, the Minneapolis school district is busing Southeast Asian students out to schools in the wealthier fringe neighborhoods of the city in order to achieve integration. (SARS abstract)

7.024
**Paulu, Nancy**
1981 "'Melting' in School: Hmong Students Make Slow but Steady Progress, Keep Physically Separate." *Minneapolis Star*. 10 June 1981.

Hmong students are learning American ways but remain socially isolated from their American peers. (SARS abstract)

7.025
**Peddie, Sandra**
1984 "Como Park Student Wins National Computer Award." *St. Paul Pioneer Press Dispatch*. 25 May 1984.

Vietnamese refugee Tuan Le, a 10th grader at Como Park Senior High School, created a computer program that topped entries from 1,000 students in a national competition sponsored by Apple Computer. (SARS abstract)

7.026
**Peddie, Sandra**
1984 "Hmong Impact on Schools Felt." *St. Paul Dispatch.* 4 June 1984.

The high birth rate of the Hmong--50 per 1000 compared to 16 per 1000 for other groups--continues to swell school enrollments. Twenty-four percent of all Hmong in Ramsey County are 6 years old and under, compared with 7 percent for the average population in Ramsey County. Fifty-six percent of the Hmong are 17 and under. A study showed that the schools are doing a good job with the Hmong, and that peer tutoring was highly valued by the Hmong. (SARS abstract)

7.027
**Peddie, Sandra**
1984 "Hmong Kids Blossom in English Program." *St. Paul Pioneer Press.* 25 July 1984.

A summer English program was instituted for Hmong children in McDonough Homes housing project in St. Paul. (SARS abstract)

7.028
**Rasmussen, Kelly**
1986 "'Liberty in Action:' Cambodian boy Excels While Carrying on with His New Life in the U.S." *Anoka City Union.* 20 June 1986.

Chunly Nhean, a 15-year-old honor student in Blaine, is from Cambodia. The story he wrote of his escape is reprinted here. (SARS abstract)

7.029
**Santoli, Al**
1984 "Little Girl in the Yellow Rain." *Reader's Digest* (April): 73-77.

The story of 12-year-old Hmong orphan girl, Shea Vang, who lived through Communist yellow rain attacks. (SARS abstract)

7.030
**Scott-Blair, Michael**
1986 "Asian Stereotype Is Challenged: Academic Success May Be First-Generation Phenomenon." "Statistics Lacking to Support Concerns: Evidence Confusing on Decline in Asian-Americans' Academic Success." "Ethnic Background Results in Added Pressure to Do Well." "Teachers Sense Decline in Student Performance." *San Diego Union.* 28 December 1986.

This cluster of articles about the education of Asian-Americans discusses the possibility that academic success is a first-generation phenomenon among Asian Americans. At the same time some experts see a serious decline in the school performance of Asian Americans, a number of Vietnamese students in California

are at the tops of their high school classes. College enrollment is increasing, but Asian Americans appear on top honor rolls in much smaller proportions than their representation in the student body would indicate as likely. (SARS abstract)

7.031
**Sellnow, Greg**
1987 "Old Asian Quarrel May Be Cause of Refugee Scuffles." *Rochester Post-Bulletin.* 8 August 1987.

Scuffles that broke out between Vietnamese and Cambodian youth at two Rochester high schools may be symptomatic of the longstanding feud between Cambodia and Vietnam. Part of the problem may be because the Vietnamese regard the Cambodians as educationally inferior, and Cambodian youths generally have to struggle harder to succeed in school. Leaders of both communities met to discuss the altercations and diffused tensions by meeting with the families in their homes. (SARS abstract)

7.032
**Sheehy, Gail**
1983 "The Americanization of Mohm Phat." *Washington Post/Parade.* 18 September 1983. (Reprinted in *Refugees from Cambodia, A Look at History Culture, and the Refugee Crisis*, by United States Catholic Conference.)

Tells the story of an 11-year-old Cambodian unaccompanied minor whom Sheehy interviewed as a journalist in Thailand and later sponsored for resettlement in the United States. Describes some of Mohm Phat's initial difficulties adjusting to the United States. (Cambodian Bibliography abstract)

7.033
**Sheehy, Gail**
1984 "A Home for Cambodia's Children." *New York Times Magazine* (23 September): 44-68.

A feature article describing the household in New Hampshire of Rev. Peter Pond, a former relief worker in Thailand, who has sponsored eight Cambodian unaccompanied minors. (Cambodian Bibliography abstract)

7.034
**Sloane, Cliff**
1982 "Refugee Rock." *Mpls. St. Paul Magazine* (October): 47-49.

Explains the origins of Hmong, Lao, and Khmer rock groups, and reviews bands that play in Minnesota. (SARS abstract)

7.035
**Steinbach, Alice**
1986 "Refugee Girl Who Could Not Cry Filled an Empty Place in Writer's Life." *Minneapolis Star and Tribune.* (Reprinted from the *Baltimore Sun.*) 17 August 1986.

Article about Gail Sheehy, who adopted Mohm Phat, a 12-year-old Cambodian girl. Excerpts from Sheehy's new book about Mohm, "Spirit of Survival," are included. Sheehy's stand that one can choose to be a victim or a victor is examined. (SARS abstract)

7.036
**Tan, Soon-Har**
1985 "Special Programs Aid Asian University Students." *Asian Business and Community News* 4 (6): 7-8.

About 800 of the 1,424 Asian students at the University of Minnesota were affiliated with the Office of Minority and Special Student Affairs--and about 80 percent of those students were Indochinese refugees. The disadvantages of Indochinese students include split-apart families, little financial support, and difficulties with English. Reserved Vietnamese students found it hard to socialize with uninhibited Americans. The Vietnamese were the predominant Indochinese group at the University, with about 600 full-time students. (SARS abstract)

7.037
**Thompson, Mark R.**
1985 "Immigrants Bring the Cultural Defense into U.S. Courts." *Wall Street Journal*, p. 28. 6 June 1985.

In this editorial, the author, an attorney, writes that the influx of several thousand Asians into southern California has spurred the evolution of a novel theory in criminal law: the cultural defense. But he argues that the burden of adjustment rests primarily with the immigrant newcomer. He reviews a case of Hmong "marriage by capture," which occurred in Fresno, California, in which rape was charged. The judge reviewed a doctoral dissertation on Hmong marriage rituals before sentencing the man to 90 days in jail. The cultural defense might also be raised in the case of a Hmong man who killed his wife when she announced she had found a job working for another man, which he regarded as infidelity. A Hmong Task Force in the Fresno Police Department is trying to inform the Hmong about U.S. laws. (SARS abstract)

7.038
**Weill, Karen**
1981 "Hmong Facing Local Tensions...and Battle of Sexes at Home." *Minnesota Daily.* 2 February 1981

This article discusses differences in the way Hmong boys and girls are treated, and marriage by "kidnapping." (SARS abstract)

## 7. JOURNALISM

7.039
**West St. Paul-Mendota Heights Current**
1986 "Memories Shared by Hmong Artist." *West St. Paul-Mendota Heights Current.* 6 October 1986.

The story of a 22-year-old Hmong artist, Cheu Lee. (SARS abstract)

Other references in this work that include information on **Journalism** are listed below by bibliography number.

8.012, 8.013

## 8. BIBLIOGRAPHIES

**8.001**
**Ascher, Carol, and Darryl Alladice, compilers**
1982 "Refugees in the United States: A Bibliography of ERIC Documents." New York: ERIC Clearinghouse on Urban Education, Teachers College, Columbia University. (26 pp.)

This bibliography contains 303 citations drawn from the ERIC data base. The items have been organized according to a number of issues central to understanding the resettlement and adaptation of Indochinese, Cuban, Haitian, and Soviet refugees. The categories include refugee background, orientation materials, refugee adjustment/host acceptance, health and associated services, school curriculum (excepting language instruction) and other school information, government documents which include policy statements and statistical reports, testing and bibliographic resources. (Author abstract)

**8.002**
**Ashmun, Lawrence F., compiler**
1983 *Resettlement of Indochinese Refugees in the United States: A Selective and Annotated Bibliography.* Monograph Series on Southeast Asia, Occasional Paper No. 10. DeKalb, Ill.: Northern Illinois University, Center for Southeast Asian Studies. (212 pp.)

This bibliography lists in alphabetical order by author 1,037 items, including journal and periodical articles, scholarly papers, research reports, books, and government publications. Newspaper articles, commercial dictionaries and text-books, and articles for which no personal authors were ascertainable, are excluded. Among the sources are Current Index to Journals in Education, Resources in Education, Dissertation Abstracts International, Public Affairs Information Service, Index Medicus, Nursing and Allied Health, and Social Sciences Citation Index. Annotations were added if available from these sources. The indices include a subject index and useful information on ordering. (SARS abstract)

**8.003**
**Australian Institute of Multicultural Affairs**
1984 *Migrant and Refugee Youth in the Australian Labour Force: An Annotated Bibliography (January 1977-December 1983).* Melbourne, Australia: Australian Institute of Multicultural Affairs. (52 pp.)

This fifty-two page annotated bibliography of literature concerned with migrant and refugee youth in the Australian labour force is based on research and publications produced between January 1977 and December 1983. Works are listed under three headings: government reports and publications; employment and the young migrant; and preparation for employment. Each publication title is followed by a brief summary of contents. Selected topics include: government programs evaluations; education and training; wage evolution; discrimination; migrant women; apprenticeship programs; problems of school leavers; and unemployment. Certain reports concentrate on young migrant Indochinese, Lebanese, Greeks, Italians, Poles, Turks, and Muslims. An authors' index is included. (Refugee Abstracts)

## 8. BIBLIOGRAPHIES

8.004
**Center for Applied Linguistics**
1976 "A Selected, Annotated Bibliography on Bilingual/Bicultural Education." Bilingual/Bicultural Education Series, No. 2. Indochinese Refugee Education Guides. Washington, D.C.: Center for Applied Linguistics. (13 pp.)

This highly selective annotated bibliography is intended for the general K-12 classroom teacher who is unfamiliar with the purposes, methods and techniques of bilingual education. With the influx of Indochinese refugees into our nation's school systems, many teachers found that for the first time in their teaching careers, they had one or more non-English speaking children in their classrooms. In an attempt to help the refugee child adjust to the American environment, the teacher began to ask questions about native language instruction, English as a second language, necessary cultural components, etc. It is hoped that this bibliography will lead to some useful answers. The entries are divided into five sections: Information Sources, Anthologies, Bilingualism, General Aspects of Bilingual Education, Specific Bilingual Programs and Curriculum. (Author/ERIC abstract; Order No. ED-153 496)

8.005
**Chuong, Chung Hoang, and Janet Y.H. Lu, compilers**
n.d. "Resources on Southeast Asian Students in the United States." Bilingual Education for New Immigrant/Refugee LEP Students. Oakland, Calif.: Multifunctional Resource Center/Northern California. Stockton, Calif.: University of the Pacific School of Education. (11 pp.)

Seventy references to works addressing the general background and the educational concerns of Southeast Asians, Cambodians, Vietnamese, Hmong/Mien, and Lao, are included, without annotations. Resource agencies and resource people for the above groups are listed as well. (SARS abstract)

8.006
**Felsman, J. Kirk, Irene G. Crabtree, Mark C. Johnson, and Frederick T.L. Leong, compilers**
1985 "Selected Bibliography on Indochinese Refugees: Children and Adolescents." Amerasian Project Bibliography No. 1. Hanover, N.H.: Department of Psychiatry, Dartmouth Medical School. (13 pp.)

This selected bibliography contains 122 references to children and youth, including numerous references to Operation Babylift. It focuses on the time period of 1970 to 1985. The search focused on resettlement and adaptation, although the authors note in their introduction that what is referred to as "adaptation" in the literature appears to be short-term adjustment that occurs when motivation, expectations, and social support services are high. Sources are Psychological Abstracts, Sociological Abstracts, Public Affairs Information Service, Magazine Index, National Newspaper Index, ERIC, Medline, and personal contacts with individuals. References are listed alphabetically by author under two headings: "Primary Sources" and "Secondary Sources." This work does not include annotations or an index. (SARS abstract; ERIC Order No. ED-265 426)

8.007
**Jayatilleke, Raja, compiler**
1975 *The Education of Asian Americans: A Bibliography.* Urban Disadvantaged Series, No. 43. New York, N.Y.: ERIC Clearinghouse on the Urban Disadvantaged, Teachers College, Columbia University. (54 pp.)

This partially annotated bibliography on the education of Asian Americans is said to serve the purpose of contributing to the understanding of a mostly heterogeneous population that includes subgroups such as Filipinos, Chinese, Japanese, Koreans, East Indians, Vietnamese, Indonesians and others. Documents on these Asian American ethnic groups and their education were identified by means of a computer search of the ERIC data base through 1974 and a manual search of items from January 1975 through July 1975. Brief annotations accompany documents drawn from this source. Most of the other references were said to be found in journals, books, documents, and reports not in the ERIC system, and are unannotated. The 396 items are arranged in alphabetical order by author, editor, compiler, or institutional source, and cover such areas as educational status, bilingual education, the effects of family life, effects of migration, adjustment problems, race relations, and personality characteristics. A subject index to the citations is included. (ERIC abstract; Order No. ED-110 594)

8.008
**Marston, John, compiler**
1987 *An Annotated Bibliography of Cambodia and Cambodian Refugees.* Southeast Asian Refugee Studies Occasional Papers Number Five. Minneapolis, Minn.: Southeast Asian Refugee Studies Project, Center for Urban and Regional Affairs, University of Minnesota. (121 pp.)

This bibliography lists alphabetically by author 578 items on the history and culture of Cambodia, the war and turmoil in that country, and the resettlement of Khmer refugees. Brief annotations, which summarize the contents and value of the entry, are provided for most of the works. (SARS abstract)

8.009
**National Association for Asian and Pacific American Education**
1980 *Selected Bibliography on Asian and Pacific American Children and Families.* Asian Pacific American Education Occasional Papers. Berkeley, Calif.: National Association for Asian and Pacific American Education. (49 pp.)

This is an annotated bibliography of recent articles, books, and scholarly papers on Asian and Pacific American children and families. Works are divided by topical area, with a primary focus on literature related to the education of Asian/Pacific American children and families. There are four main topical divisions: (1) education, (2) family, (3) mental health, and (4) social issues. Under the category of education, subtopics include achievement, bilingual education and English as a second language, the classroom, materials, research, and school programs. Topics listed under family include the elderly, parent-child interactions, and socialization and acculturation. The section on mental health lists works on attitudes, cognitive development, communication, mental health issues, and personality. The final

section on social issues is divided into works on communities, demography, the media, social economic studies, Vietnamese refugees, women, and youth. (ERIC abstract; Order No. ED-205 632; microfiche only)

8.010
**National Education Association**
1980 "Selected and Annotated Bibliography on Teaching Refugee Children." Washington, D.C.: National Education Association. (38 pp.)

The bibliography includes 122 annotated references on two types of materials: (1) those that teachers could use to help them teach English to refugee children, and (2) those that give background on the cultures and languages of refugee children from Cambodia, Laos, Vietnam, Haiti, and Cuba. Government and private agencies that provide services and information regarding bilingual education are listed, as are the state coordinators for the Indochinese Refugee Children Assistance Program. (SARS abstract)

8.011
**Office of Refugee Resettlement**
1981 *Refugee Resettlement in the United States: An Annotated Bibliography on the Adjustment of Cuban, Soviet and Southeast Asian Refugees.* Washington, D.C.: Office of Refugee Resettlement, U.S. Department of Health and Human Services. (104 pp.)

This annotated bibliography includes 304 references, arranged in alphabetical order by author, which are derived from an extensive review of the existing literature on the adjustment of Cuban, Soviet, and Southeast Asian refugees in the United States. It is intended to be used by researchers and practitioners involved in refugee resettlement, and the purpose is to facilitate a better understanding of the problems that refugees face, and the factors that ease their transition to a new homeland. Topic, population, and length of text are identified for each entry. A subject index is appended. (SARS abstract)

8.012
**Olney, Douglas P., compiler**
1983 *A Bibliography of the Hmong (Miao) of Southeast Asia and the Hmong Refugees in the United States.* Second Edition. Southeast Asian Refugee Studies Occasional Papers Number One. Minneapolis, Minn.: Southeast Asian Refugee Studies Project, Center for Urban and Regional Affairs, University of Minnesota. (75 pp.)

This bibliography, which is not annotated, has more than 800 references listed alphabetically by author in 11 sections. The sections include general works on Southeast Asia, Hmong ethnography, linguistic studies of Hmong, resettlement issues, physical and mental health, journalism, Hmong language books, bibliographies, films and videotapes about the Hmong, and introductory readings on the Hmong. Most of the items are in the Southeast Asian Refugee Studies Project's reference collection at the University of Minnesota. (SARS abstract)

8.013
**Peters, Heather, compiler**
1986 Untitled bibliography. Photocopy. Philadelphia: Institute for the Study of Human Issues. (41 pp.)

One-hundred-sixty-four references to journal, magazine and newspaper articles; special reports, and books about Southeast Asian refugees are included. They are listed in alphabetical order by author, without annotations. (SARS abstract)

8.014
**Refugee Documentation Centre** (Renamed in 1987 the Centre for Documentation on Refugees)
1982-7 *Refugee Abstracts* 1-6. Edited by Mark Braham, 1982-85, and Hans Thoolen, 1986-87. Geneva, Switzerland: Refugee Documentation Centre, United Nations High Commissioner for Refugees.

The Refugee Documentation Centre publishes this indexed quarterly bulletin announcing book, journals, and documents about refugees from around the world, including refugees from Southeast Asia. The subject areas include international cooperation, international refugee law, origins, exodus, asylum, local settlement, resettlement and migration, and repatriation. All entries include abstracts. Reviews also appear in the bulletin, along with author and subject indexes, publishers' addresses, and announcements of forthcoming conferences and publications. Through 1984, Refugee Abstracts was published by the International Refugee Integration Resource Centre of the United Nations High Commissioner for Refugees. (SARS abstract)

8.015
**Robson, Barbara, and Kenton Sutherland, compilers**
1975 "A Selected Annotated Bibliography for Teaching English to Speakers of Vietnamese." Vietnamese Refugee Education Series No. 4. Arlington, Va.: Center for Applied Linguistics. (64 pp.)

This annotated bibliography represents a selection of materials which are of most immediate practical relevance and utility to those concerned with the English language education at all levels of refugees from Indochina, particularly Vietnam. An effort was made to include a basic and up-to-date selection of professional materials for those with little prior preparation in this area. Availability was another criterion in selecting the materials. Materials on Vietnamese language and culture are also included, because it is felt that English instruction should be carried out in a context sensitive to the cultural shock of the refugee, and because it is felt that a bilingual teacher or a bilingual support program is in the long run the best approach to the instruction of the refugee. Materials are listed under the following headings: materials for children, including audiovisual aids; materials for adults; dictionaries and reference materials; vocational English; adult basic literacy materials; testing materials; linguistic and cultural reference materials; and references for teachers. (ERIC abstract; Order No. ED-108 519)

## 8. BIBLIOGRAPHIES

8.016
**Rumbaut, Ruben G., compiler**
1986 "Refugees in the Contemporary World: A Selected Bibliography." Photocopy. San Diego, Calif.: San Diego State University, Indochinese Health and Adaptation Research Project. (34 pp.)

References fall into two major categories: general perspectives and case studies. The general perspectives section includes subsections on global history; U.S. history; policies, programs, and politics; and general adaptation. The case studies section includes references to refugees from the following regions: Africa, Southeast Asia, South Asia, Middle East/Southwest Asia, Cuba and Latin America, and Europe. References in each section are arranged in alphabetical order by author, without annotation. (SARS abstract)

8.017
**Sage, William W., and Judith A.N. Henchy, compilers**
1986 *Laos: A Bibliography.* Library Bulletin No. 16. Singapore: Institute of Southeast Asian Studies. (253 pp.)

This bibliography contains 2,471 references to Laos in categories including geography, culture and society, ethnography, economic conditions, social conditions, law, education and media, history and politics, foreign relations, and general topics. The emphasis is on works in English. An author index is provided, but there are no annotations. (SARS abstract)

8.018
**Smith, J. Christina, compiler**
1987 *The Hmong: An Annotated Bibliography, 1983-1987.* Unpublished master's project. San Jose: San Jose State University. (61 pp.)

This annotated bibliography is a compilation of printed and audiovisual materials on the Hmong published or produced between 1983 and mid-1987. The main focus is Hmong resettlement in the United States. Entries are organized under the main categories of bibliographies, ethnography, linguistics, refugee/resettlement issues, physical and mental health, bilingual materials, and audiovisual materials. More than thirty printed indexes and databases were consulted to compile the entries. An attempt was made to review all items firsthand in order to write the annotations. (SARS abstract)

8.019
**Stein, Barry N., compiler**
1980 "A Bibliography on Refugees." *UNHCR: News from the United Nations High Commissioner for Refugees* 8104 (October-November). (6 pp.)

References include books, journal articles, congressional and government publications, and documents from private organizations. Entries are organized under the following subject headings: (1) General Historical Works; (2) Theory, Definition, Classification, Typology; (3) Persecution; (4) Asylum and Legal Issues; (5) Refugee

Politics and Policies; (6) Flight; (7) Camps; (8) Resettlement; (9) Adjustment and Assimilation; (10) Behavior and Mental Health; (11) Children; (12) Agencies; and (13) Regional Surveys and Selected Causes. Brief evaluative annotations are included. (NIUCSEAS abstract)

**8.020**
**Tamby, Zaleha, compiler**
1982 *Cambodia: A Bibliography.* Library Bulletin No. 12. Singapore: Institute of Southeast Asian Studies. (61 pp.)

The 691 references in this bibliography are holdings of the Institute of Southeast Asian Studies in Singapore. Most of the works are fairly recent writings on Cambodian politics and international relations. Other subject areas covered are culture and society, economic and social conditions, and history. An author index is given, but there are no annotations. (SARS abstract)

**8.021**
**Tong, T.K., and Robert Wu, compilers**
1975 *Asians in America: An Annotated Bibliography of Selected Reference Works.* New York: City College Research Foundation. (154 pp.)

This annotated bibliography contains citations of works on Asian Americans, in general, as well as on individual Asian populations residing in North America. Referenced are government and public organization publications, bibliographies, and works by private authors. Separate chapters are included for (1) Chinese, (2) Japanese, (3) Koreans, (4) Filipinos, (5) Vietnamese, Thai, and other Southeast Asians, (6) Indians, Pakistani, and other Southern Asians, (7) Arabs, (8) Turks, and (9) other Asians. The larger chapters are subdivided by subject matter, including subsections on historical and comprehensive information, socioeconomic and community life, and racial relations. (ERIC abstract; Order No. ED-189 208)

**8.022**
**U.S. Department of Education**
1986 *Refugee Materials Center Bibliography.* Kansas City, Mo.: Refugee Materials Center, United States Department of Education. (213 pp.)

More than 3,000 curricular and supplementary materials to assist in the education and resettlement of refugees and immigrants are listed in 31 categories. The largest section is on teaching English. There are separate sections on Cambodian, Laotian, and Vietnamese curricula and supplementary information. Materials once available from the Refugee Materials Center were distributed to the National Clearinghouse for Bilingual Education in Wheaton, Maryland, and other sources when the Refugee Materials Center was dismantled in 1987. Information on how to order publications is provided. A number of entries include brief annotations. (SARS abstract)

## 8. BIBLIOGRAPHIES

8.023
**Wagner, Christa, compiler**
1984 *Bibliography of Refugee Resources: Region X.* Portland, Ore.: Center for Urban Education. (141 pp.)

The 270 entries in this bibliography were compiled to aid professionals working with refugees in Region X of the Office of Refugee Resettlement, comprising Washington, Oregon, and Idaho. Entries are organized into the following subject areas: communication, cultural orientation, employment, English as a second language, health, mental health, refugee orientation, research, sponsor orientation, and volunteer programs and training. The cultural orientation section has subheadings that include Laos/Hmong and Laos/Mien. Brief annotations, and names and phone numbers of contact persons are included with most entries. (SARS abstract)

8.024
**Williams, Carolyn L., compiler**
1987 *An Annotated Bibliography on Refugee Mental Health.* Prepared for the U.S. Department of Health and Human Services, Public Health Service, Alcohol, Drug Abuse, and Mental Health Administration, Washington, D.C., and the National Institute of Mental Health, Rockville, Md. Washington, D.C.: U.S. Government Printing Office. (280 pp.)

This bibliography addresses the mental health needs of refugees, who are at higher risk for mental health problems than other groups in the general population as a result of their experiences. The 666 annotated references, drawn primarily from published, scientific literature, are listed alphabetically by author. They are divided into the following sections: (1) Understanding Refugees in Context, (2) Specific Mental Health Issues and Refugees, (3) Concerns of Selected Subgroups of Refugees, and (4) Other Bibliographies on Refugees or Related Topics. The first three sections have several subsections, and there is a subsection on children and adolescents in Section 3. Items in each subsection are cross-referenced, and author and subject indices are included. The compiler is associated with the Refugee Assistance Program: Mental Health--Technical Assistance Center, University of Minnesota. (SARS abstract)

8.025
**Williams, Shirley Stennis, compiler**
1980 *Multicultural Groups in American Schools: A Resource Bibliography (Revised).* Oshkosh, Wis.: University of Wisconsin. (14 pp.)

This listing of resources for teachers includes separate sections on the education and study of eight minority cultures in American schools: black, white disadvantaged, Vietnamese, Native American, Mexican, Puerto Rican, Chinese, and Japanese. A section on women as a minority group is also included. (ERIC abstract; Order No. ED-190 478)

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Other references in this work that include noteworthy **Bibliographies** are listed below.

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